The Outlook

Vol. 61 February 18, 1899 No. 7

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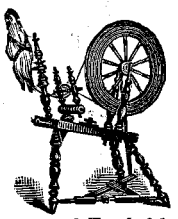

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The Outlook

Published Weekly

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The Fall of Iloilo The campaign against Aguinaldo's forces in the island of Luzon was carried on last week with energy, vigor, and entire success. Our losses were extremely small, while the insurgents were driven back, wherever they attempted resistance, with serious loss and with little difficulty. The rout of the insurgents in the first battle close about Manila, described in these columns last week, was followed by an advance of our troops to capture the sources of water-supply—an important object and one accomplished after a few skirmishes with very slight fatality on our side. Immediately after, our lines were extended northward, and on Friday an attack was made on a body of the enemy's troops which made a stand at Caloocan, a town four or five miles directly north of Manila, and not far from the coast. The attack by the troops was made simultaneously with a bombardment from our ships off the coast; and the insurgents, who numbered several thousands, including many who had not taken part in the earlier engagements, were driven back with much loss. The United States troops lost only four killed and about forty-five wounded. General Otis after this fight cabled a statement that it was the belief of old residents that Aguinaldo would be unable to gather in the future any considerable force; and it seems quite probable that there will be hereafter nothing that could fairly be called a battle between the opposing forces, although undoubtedly the insurgents will maintain a guerrilla warfare for some time to come. Caloocan is near the important town of Malabon, which is on an island to the west; this town is very probably by this time occupied by our troops, and from Caloocan they will also undoubtedly advance to Malalos, where Aguinaldo's so-called Congress and Government are supposed to be. On Tuesday morning cable despatches from General Otis brought the news that the forces under the command of General Miller had captured the city of Iloilo, the chief place on Panay Island, on the preceding Saturday. The despatches state that the American forces suffered absolutely no loss or injury, and that the insurgents offered only slight resistance and therefore met with little loss. The insurgents set fire to the native portion of the town, but little loss to the property of the foreign residents occurred.

❀

General Eagan's Sentence Commissary-General Eagan was found guilty by court martial of conduct unbecoming an officer and a gentleman, and was sentenced to dismissal from the service. We believe that a court martial has no authority to recommend to mercy; but it is understood that recommendations to mercy were presented to the President by individual members of the court, and the sentence has been materially modified by the President. His statement of his conclusion is as follows:

> The proceedings, findings, and sentence in the case of Brigadier-General Charles P. Eagan, Commissary-General of Subsistence, United States Army, are therefore approved. In view, however, of his gallant conduct in battle, upon more than one occasion, which merited and has received the warm commendation of his superiors, and of his long and honorable record of service, extending over a period surpassing in duration that usually allotted to a generation; having regard, also, to the mitigating circumstances which were developed during the trial of the case, and in deference to the recommendation to clemency submitted in his behalf, the sentence imposed by the court is commuted to suspension from rank and duty for six years.

We understand the effect of this sentence to be that General Eagan will be relieved

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of all duty for the next six years, and will continue to receive full salary, though not the allowances for rations, etc., which he would have received if he were discharging the duties of his office. He is also prevented by the suspension from wearing the uniform or otherwise enjoying the privileges and honors of the military service. We shall not follow the President into the past history of Commissary-General Eagan, though, if we were to do so, we think the President's reference to "his long and honorable record of service" would have to be materially modified. We do not understand what are "the mitigating circumstances which developed during the trial of the case." It is certain that the plea of sudden and uncontrollable passion interposed on his behalf is negatived by the fact of previous utterances written in cold blood, and scarcely less vituperative and bitter than his carefully written testimony read before the Investigating Commission. It seems to us, and from our exchanges we judge that it seems to the country generally, that the sentence inflicted by the President is totally inadequate for the offense committed. To give a General high in command, who has been guilty of conduct unbecoming an officer and a gentleman, six years' vacation with full pay can hardly be accounted a very severe penalty, even if it is accompanied with temporary degradation from his rank. The President's sentence amounts to little more than a public reprimand. It involves also a certain injustice, since the duties of the Commissary-General must now be performed by his immediate subordinate, who cannot receive a salary adequate for the service rendered, because the salary is being paid to the man who has been suspended from office.

❀

The War Commission's Report

The War Commission appointed by the President to investigate the conditions of the camps and the conduct of the War Department has presented its report. The Commission finds that there is absolutely no evidence of dishonest conduct on the part of any one connected with the War Department; that the law preventing the service of retired war officers is unwise; that reform of routine matters in the Department is necessary; that the War Department met the emergency "with earnest energy," so that the results "will remain one of the marvels of history;" that divided authority and responsibility in the War Department has produced friction; and that the President should be able to select his General-in-Chief as he does his Secretary of War. Taking up the sub-departments having charge of subsistence, transportation, and medical aid, the Commission finds, generally speaking, that all the departments were unprepared for the emergency; this is adduced as an excuse rather than as a criticism, but the public will naturally contrast the War Department with the Navy Department in this respect, and ask why the one could not have made anterior preparation as well as the other. Some slight criticism is made because of the notorious lack of facilities of transportation, medical supplies, and boats for landing in Cuba, absence of ambulances, and failure of sufficient food at certain crises; but throughout the report these things are minimized, and always spoken of as wholly or nearly unavoidable. Thus it is asserted that the "legal" rations and supplies were provided, usually with commendable promptitude, while nothing whatever is said as to the lack of intelligence shown in providing troops in tropical countries with precisely the same rations and uniforms which would be issued to them if they were sent on an Alaskan campaign. The Commission positively asserts, in the face of the testimony of threescore or more army officers, that the beef served to the army was free from chemicals and was wholesome, admitting only that it was unpalatable. A direct charge is brought against General Miles by the Commission on the ground that while he had, as Dr. Daly's testimony shows, some information in his possession in August that the beef was bad, he did not make formal charges to the War Department. This is a matter which will undoubtedly be fully explained by General Miles in his testimony before the new Commission. One of the most satisfactory parts of the report is that dealing with the medical department, as it contains not a few specific recommendations for the improvement of the organization of that department, recommendations which are at least worth careful considera-

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tion. As to the camps, of the worst, Camp Alger, it is simply said that it was "undesirable," and "was not abandoned too soon"—a euphemistical way of saying that it was maintained for a long time after every one outside the War Department knew that it was deadly in the extreme. The other camps are very highly praised, with the exception that it is admitted that the water-supply at Chickamauga was bad, that the camp was overcrowded, and that in other respects it was unsatisfactory; while all the failures of Camp Wikoff are charged to the fact that it was occupied too soon. For the military campaigns in Cuba there is nothing but praise.

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The New Commission

It is certain that the country will not be satisfied with the investigation had by the Commission, or with the findings just summarized, as at all conclusive on the subject matters referred to it. The Commission was without power to compel the attendance of witnesses; and it must be added that the conduct of its investigations, as reported by the daily press, were not such as to create a public impression that it was earnestly endeavoring to get at the truth and the whole truth, no matter who suffered as a result. Certainly clues were put into its hands, even by the unexpected testimony offered to it, which were not followed up, and witnesses of known character and public repute who in the press had borne their testimony to what they had seen, and owing to whose testimony the Commission was itself called into existence, were not even summoned before it to give evidence. It would indeed appear that the President himself, whether pleased or not with the findings of the Commission, realizes the fact that those findings will not be accepted as conclusive by the general public. Perhaps it is not too much to say that he does not accept them as conclusive himself. At all events, he has appointed a Military Commission to investigate the charges made by Major-General Miles respecting the beef furnished to the American soldiers. This Commission is instructed specifically to investigate "certain allegations of the Major-General commanding the army in respect to the unfitness for issue of certain articles of food furnished by the Subsistence Department to the troops in the field during the recent operations in Cuba and Porto Rico." Of the members of the new Commission Major-General Wade and Colonel Gillespie were members, and Lieutenant Davis was the Judge Advocate, of the Eagan court martial. General Wade was President of the Cuban Evacuation Commission; Colonel Gillespie has for some time been in charge of important river and harbor works in the vicinity of New York City. Brigadier-General Davis is now in charge of the military department of Pinar del Rio, Cuba, and Lieutenant-Colonel George B. Davis is professor of law at West Point. The suspicion that the court of inquiry would be appointed simply to investigate and report on the conduct of General Miles in making his charges proves to be unfounded. The whole subject matter of those charges is brought before this tribunal for investigation, and the character of the men appointed gives reasonable assurance that the investigation will be much more radical and thorough than that afforded by the previous civil commission.

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Congress: The Financial Condition

The country as well as Congress is indebted to the frankness and forcefulness of the speech made by Chairman Cannon, of the Appropriations Committee, last week in the House of Representatives. We need not here repeat his figures in detail. It is enough to say that he reports a probable deficiency for the fiscal year of $159,000,000, to which must be added the $20,000,000 necessary to carry out the provisions of the Paris Treaty. Mr. Cannon said that he believed in the regeneration of the merchant marine and the construction of the Nicaragua Canal; but he added, "I am not willing to enter upon either of these vast enterprises until we have given them full and proper consideration, and until we have provided the revenue to meet these expenditures. I insist that there shall go hand in hand with legislation for these projects the legislation necessary to provide the revenues to meet their cost." Mr. Cannon's statements seem to have aroused no little excitement in the minds of those whose policy it is to spend money

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first and see where it is to come from afterward. But he stood his ground, replying to the questions with which he was deluged with such readiness as to show that he was thoroughly master of the facts and figures in the case, and also sufficiently conservative as to financial matters not to involve the United States in enormous future expenditures without first considering what those expenditures would be and how they could be provided for. He wisely refused to credit the Treasury with any income from either Cuba or the Philippines. To anticipate any such revenue would be not only to count chickens before they are hatched, but almost before the eggs are laid. It is well for the country to know that our new policy, with what seem to us the new duties and responsibilities which that policy imposes, will be an expensive one, and we are glad that some one in Congress has had the courage of his convictions, and has compelled the country to count the cost of the future before new financial obligations are assumed. Let us add, that we may not be misunderstood, that Mr. Cannon's figures do not in the least modify our judgment that we were bound to assume the responsibilities which we have assumed both in the island of Cuba and in the Philippine archipelago, and that it will be wise for us to build out of our own National resources the Nicaragua Canal, to be owned, if not operated, by the National Government; but it is not wise for us to do either the one or the other without foreseeing what the foreign policy in the one case and the commercial policy in the other will require of us.

❀

The Pennsylvania State Capitol

Two correspondents, one of them a newspaper editor in Pennsylvania, and another connected with a well-known and responsible architectural firm, write to us complaining of the injustice done to the Pennsylvania Capitol Commission in our presentation of pictures of the old and new Capitols at Harrisburg in The Outlook for February 4. Both these correspondents kindly send us illustrations of the new Capitol in its completed form, as proposed by the architect, Mr. Henry Ives Cobb. We are glad in this way to call the attention of our readers to the matter again, as the information sent by our correspondents not only fails to alter our opinion, but confirms us in the belief that the achievements of the Capitol Commission (which is an essential part of the Quay administration in Pennsylvania) are a patent disgrace to the State. What has been said in The Outlook, and what is here said, is intended in no wise to reflect upon the architect of the Capitol, who is a respected and gifted member of his profession, although his connection with this scandal has subjected him to severe criticism from his fellow-architects. His design, as it lies before us, is a dignified and creditable one. If the State of Pennsylvania decided to erect it, and built it with proper economy and despatch, it might be a very desirable building for the State to possess; but that is not the question. The Capitol Commission was created by a law which gave it definite powers and a definite sum of money to expend. For $550,000 it was to produce a complete building to house the Pennsylvania Legislature. Its powers and authority were not only determined by the law, but were later defined by the Supreme Court of the State. In spite of all these precautions on the part of the State of Pennsylvania in its endeavor to obtain a creditable building at a reasonable cost, the Commission has presented to the State as the fruit of its labors the extraordinary pile of bricks and mortar which we have already pictorially shown our readers. It is no excuse now for the Commission to say that the appropriation was too small, or to present a handsome design which, they aver, can be completed for the expenditure of two or three millions more. The very fact that they present such an excuse and ask for such additional appropriations is the warrant for condemning machine methods in politics. An industrial corporation which proposed to build a large factory and appointed an executive committee from among its directors, with a limitation as to the amount to be expended, and received from this executive committee a half-finished and intolerable structure, with the statement that if they get three times the sum originally set aside they can produce something creditable, would discharge its committee in short order. The simple laws of honest business should govern the conduct of the business of the State; and deeds, or misdeeds, that make

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a man dishonorable in private life make him at least as dishonorable in his public capacity.

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Trade Combinations The effecting of combinations, which set in so vigorously when hard times made it impossible for competing manufacturers to keep up old prices, continues to be the most striking feature of the industrial situation. The "Financial Chronicle," in its "Retrospect of 1898," publishes a list of the combinations that came into prominence or were organized during the year. Naming them in the order of their importance, the list begins as follows:

	Capital Authorized.	Securities Issued.
Federal Steel Company	$200,000,000	$99,000,000
Continental Tobacco Company	75,000,000	60,000,000
International Paper Company	55,000,000	36,500,000
National Biscuit Company	55,000,000	55,000,000
American Tin Plate Company	50,000,000	46,000,000
Marsden Company	50,000,000	50,000,000
American Linseed Oil Company	33,500,000	33,500,000
American Malting Company	30,000,000	30,000,000
American Potteries Company	27,000,000	27,000,000
National Gas, Electric Light, Heat, and Power Company	25,000,000	25,000,000

The aggregate capitalization of the "Chronicle's" list is $916,000,000, and the aggregate of stocks and bonds already issued is $786,000,000—or more than the value of all the farms in Virginia, the Carolinas, Georgia, and Florida. Since the beginning of the present year the list has been rapidly augmented—the American Car and Foundry Company, with a capitalization of $30,000,000, having been but one of several organized last week. In some instances the combinations are able to boast of important economies, such as the laying off of traveling agents; and one of the combinations, the Federal Steel Company, has just advanced wages at its Chicago works nearly 10 per cent., fulfilling a promise made by its president during the campaign of 1896. On the other hand, the Tin Plate combination is reported to have made an agreement with the manufacturers of its machinery by which the latter are forbidden to sell to firms outside the trust, and the pulp paper trust is charged with capitalizing at five times their value mills which are entirely antiquated—"one mill," says the Springfield "Republican," "having machinery which ex-Senator Warner Miller tended when he was a boy." All of these trusts are nominally new corporations, but the public naturally draws a sharp, distinct line between the old style of corporations organized to increase production and lower prices, and this new style of corporation organized to decrease production and keep prices above the competitive level. In the public controversy now going on it is a striking fact that, while the capitalist organs on the one hand welcome these combinations because they increase the dividends of capitalists, and socialist organs on the other hand welcome them because they promise the nearer advent of State monopoly, nearly all papers representing the middle classes condemn the combinations as conspiracies to extort unjust prices and prevent further improvements in production.

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The New York Police Bill The new bill to reorganize the police system of this city is a much more conservative measure than was urged upon Governor Roosevelt by those who distrust home rule for New York, or for political reasons wish New York's police system administered from Albany. The new bill does allow the Governor of the State to remove the head of the city's police force, but such removal is permitted only when the city official uses his power to control elections. Even then the Mayor of the city must appoint this official's successor. Inasmuch as the control of elections is not distinctively a local interest, but involves the interests of the whole State, the home rule principle is not necessarily violated by this provision. Whether the provision is helpful or not will depend chiefly upon whether it is strained so as to cover frequent interference from Albany. If it is thus strained, it will not only hinder any permanent reform of our police system, but, by enabling Tammany Hall to stand as the exponent of home rule, will perpetuate its hold on this city. The remaining provisions of the new bill are unqualifiedly good. The Bureau of Elections is separated from the Police Commission and remains bi-partisan, as its function requires; but the Police Commission is made single-headed, thus putting an end to the interminable deals which the bi-partisan organization involved, and enabling the people of the city to locate responsibility.

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Rural Schools The questions of consolidating school districts for the purpose of providing high-school advantages, of abolishing weak rural schools by substituting an educational center, of erecting large buildings, and giving to these schools trained supervision and administration, and teachers meeting the highest educational requirements, have received the attention of expert educational authorities; and much has been done in these directions in Ohio and Minnesota. The transportation of pupils is one of the serious problems involved. In Minnesota free transportation is provided. In Connecticut the friends of the school consolidation movement have advocated the appointment of representatives of the Railroad and Highway Commissioners on the State Board of Education. In the report of the New York State Superintendent of Education, Mr. Charles M. Skinner says in regard to the rural schools: "The opinion is practically unanimous that the greatest need of rural schools is more substantial and well-directed financial aid. . . . There is also a general agreement that weak districts should be consolidated, and that a system of transportation of pupils should be inaugurated wherever possible." The need of consolidation is made more evident by his statement that there are 3,090 schools in New York State with an average attendance for the year of ten or less. The State paid to these schools for the year $309,000. Last year eighty-two districts were annulled and their territory annexed. Consolidation of districts will be greater this year, in spite of opposition. The establishment of the long-needed high schools in New York City has brought the subject of the transportation of pupils to the attention of some members of the Board of Education, who have advocated reduced fare for the pupils on the surface roads. The Borough of Queens has been forced to provide free transportation for almost three hundred of its pupils. The geographical divisions of the Charter left some of the school-houses in Nassau County, while it limited the pupils who had attended them to attendance in the city schools. The city school buildings were too remote from these pupils for them to walk to and from their homes. The attendance at the schools has greatly increased, and is more regular and punctual. The stages go over specified routes at stated times. This action, forced without discussion on this community, largely because of the demand of the parents of children of school age, will go far toward settling the problem of the possibility of free transportation for the pupils of the public schools. For the transportation by surface roads tickets good for a certain number of months and for certain hours of the day might be purchased and issued by the school authorities.

❀

Setting a Good Example The friends of prison reform all over the country will rejoice greatly because of the attitude taken by the prison authorities of two States in the matter of appointing and retaining State prison wardens. The resignation of the Warden of the Connecticut State prison was followed by the selection by the Board of Directors of the prison of Mr. Wolfer, the Warden of the Minnesota State prison, a recognized expert in prison management. There had been a change in the politics of the administration in Minnesota, and the Warden had reason to think that his position would be one of the "plums" for distribution, and for that reason was willing to consider the offer from Connecticut. As soon as Governor Lind, of Minnesota, learned of the possible loss to the State of this most efficient officer, he protested, declaring that the prison directors and all intelligent citizens of the State were opposed to Warden Wolfer's leaving his position. Among other things, the Governor said:

> I told Mr. Wolfer that I had no time or opportunity to give the State prison situation any consideration; that I had not thought of any change, so far as he was concerned; that if he chose to remain, he could be assured that, so long as he discharged his duties efficiently and faithfully, he should not be disturbed on account of political or partisan considerations; that if he chose to remain, he might regard himself as the appointee of the present administration from this time, subject to the same obligations of mutual confidence and co-operation that ought to exist between the administration and its appointees.

The salary offered in Connecticut was larger than Warden Wolfer is receiving, but Governor Lind is in favor of increasing the salary. The Connecticut Prison Directors have now selected the Superintendent of the Indiana State Reformatory, Mr.

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Alfred Garvin, a man of experience and reputation in penal reform and prison administration. A few years ago it would have been considered disloyal to have mentioned an outsider for such a position, and the man appointed would also have been required to be of the same political faith as the administration. To-day the question of the political faith of the man selected has not been asked, and the whole country was the field for the choice.

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Self-Government in High Schools

The principle of self-government has this year been successfully introduced in the high school at Montclair, N. J. The head of the school, Mr. Randall Spaulding, was in sympathy with the system in so far as it had been tried in colleges, and at the beginning of the present school year put before the junior and senior classes the proposition that their study hours should be spent in a room without a teacher if they would be responsible for order. The school is one in which hard work is expected, so that the scholars positively could not afford to waste the study periods. When, therefore, they cordially voted to try the plan, there was promise of a good deal of co-operation in making it a success. During the first two or three weeks there was in the study-room absolute individual self-government, but this plan proved unsatisfactory, just as it does among adults. To guard the general interests an organization was effected, and a joint committee was elected to serve—one may say—as the public officials. This joint committee is responsible for order and discipline. At least one member is present in the study-room during each recitation period. All complaints are brought to this committee, which has full power to debar a pupil from the room for a longer or shorter period, as the case may require. One of the most popular boys in the school was among the first to be disciplined. During the year six or seven have been debarred for periods ranging from one to four weeks. One or two have been excluded altogether because they did not care to subscribe to the rules of the committee. All these, of course, are provided for in the lower-class study-rooms, or in some room where a recitation is in progress. We first learned of the success of the experiment from parents of pupils. Mr. Spaulding speaks very modestly of it, and says he has no doubt that similar experiments have been tried in a score of places. Whether they have been or not, we trust that they soon will be. When self-government takes the place of repression in schools, teachers can put more strength and heart into their work, and scholars must gain in character as well as in the less important parts of their education.

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The Opening of Parliament

The Queen's Speech upon the opening of Parliament last week referred to the Czar's proposed conference in approving yet noncommittal terms; congratulated England on the results of the campaign in Egypt, and touched upon several other matters of minor importance. The intimation was made that the legislation to be asked for by the Government would include a bill amending the present usury law, one dealing with the London Municipal Government, and one establishing an Agricultural Department for Ireland. The debate after the reading of the Queen's Speech was notable for the diverse utterances regarding the Czar's proposal. Lord Salisbury spoke in general terms in commendation of international amity and the world's peace, but said that it would be all that could be expected if the proposed conference extended the recognized principles of arbitration and adopted measures calculated to lessen the horrors of war. Meanwhile, said Lord Salisbury, the country must be prepared for war, although the danger was less imminent than when Parliament last assembled. Mr. Campbell-Bannerman, who spoke for the first time as the leader of the Liberal party, to which honor he had been chosen on the previous day by a meeting of Liberal Members of Parliament, praised the peace offer of the Czar in warmly eulogistic terms, which contrast strongly with the semi-veiled cynicism of Lord Salisbury. He declared that the Czar's action "stood out among the events of last year as an act which would bear fruit in the direction of civilization and good will throughout the world." A question relating to the Clayton-Bulwer Treaty

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was raised by Sir Charles Dilke, who said plainly that the time had now come to reconsider the treaty. An amendment to the address was moved affirming that a condition of lawlessness prevailed in the Church of England and that legislation should be had to enforce the law. It was rejected by a vote of 221 to 89, but the debate was such that the friends of disestablishment and enemies of illegal ritualistic practices consider that a distinct advance has been made for their cause. Mr. Balfour said that all agreed that disobedience to the laws of the Church existed. The Bishops had the power to end it, and legislation would not only weaken their authority, but be a serious blow to the Church and Protestantism itself.

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The Dreyfus Case We have already reported the effort of the anti-Dreyfus party in the French Chamber of Deputies to procure the passage of a bill removing the Dreyfus inquiry from the criminal section of the Court of Cassation and intrusting it to the entire Court. The bill was based on the charges made against members of the criminal section by M. Beaurepaire, who lately resigned his seat on the bench. A committee of the Chamber of Deputies to which the bill was referred last week reported that they found no reasonable cause for the change proposed. This report in effect confirms the already formed opinion that M. Beaurepaire's charges were so trivial as to be ludicrous and childish. Despite this report and the general public confidence in both sections of the Court of Cassation, M. Dupuy, the Premier, pressed the bill, and on Friday the Chamber passed it by a vote of 332 to 216. The supporters of the bill, in the debate upon it, in some instances frankly recognized that political expediency alone governed them, and M. Dupuy himself openly acknowledged as much. He furthermore declared that if the bill were rejected he would at once retire from office. There is a possibility of the Senate's refusing to concur in this extraordinary action of the Deputies. If not, the time already spent by the Court is practically lost, and indefinite delay will ensue. It is deplorable in the extreme that a man usually so fair-minded as M. Dupuy should allow himself to be thus made the tool of those who are not ashamed to stoop to so paltry a subterfuge as that furnished by M. Beaurepaire to block the wheels of justice.

❀

Count von Caprivi Count von Caprivi, the former Chancellor of the German Empire, who died on Monday of last week, at the age of sixty-eight years, was not only a man of extraordinary executive grasp, but also one of singular versatility of talent. For many years he served Prussia as a soldier, and he took a distinguished part in the campaigns of 1864, 1866, and 1870. In the war with France he led an important command, and in the battles near the river Loire gained some brilliant victories. After the war he was rapidly promoted; but in 1884 he was suddenly transferred from the army to the navy, and took charge of the Admiralty Department. In his new position Caprivi astonished the German people by the accuracy and extent of his naval knowledge; and before long he undertook the serious and laborious task of reorganizing the navy. This he accomplished to the Emperor's entire satisfaction, and it was supposed that his permanent field of usefulness had been found. It came, therefore, as a surprise to most people when, on the resignation of Bismarck, the young Emperor called upon Caprivi to take the office of Chancellor. It is supposed that the Emperor made the choice partly because of his knowledge of Caprivi's great ability and partly because he desired to emphasize the element of force in his government. As Chancellor, Caprivi had a troubled career. He was in office from 1890 to 1894. Hardly had he assumed the reins of government when he incurred the enmity of the landed aristocracy through his various propositions for legislation. He was accused of favoring the Socialists, whom he had at first bitterly antagonized. The truth was, however, that he opposed extreme anti-Socialistic measures, not from sympathy with Socialism, but from his belief in the tactical folly of adopting too severe measures. Another cause of enmity from the landed nobility toward Caprivi lay in the commercial treaties he negotiated with Austria and Italy, and finally with Russia, all of which treaties,

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it was claimed, had a tendency to reduce the price of cereals, and thus to endanger German agricultural interests. His retirement from office was sudden; and since that retirement he had not been prominently before the public view.

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The Samoan Difficulty No important news has come from Samoa since the events already recorded in these columns. The situation, however, has become a little clearer. The decision of the Chief Justice of Samoa declaring that Mataafa was ineligible to the kingship—a decision which has been the real cause of all the disturbance—was, it now seems, based on the fact that when the Berlin Treaty was under consideration Bismarck insisted that Mataafa should be ineligible for choice as king at that time, because of certain hostile acts committed toward Germans by his native troops. All the Powers concerned agreed in Bismarck's demand; but it is a fairly open question whether the exclusion of Mataafa at that time should be considered to continue until the present day. Oddly enough, it is the Germans who now declare that Mataafa should not be excluded, while the British and Americans uphold the opinion of the Chief Justice (an American) that the intention of the Berlin Treaty, although not explicitly expressed in the treaty itself, was permanently to exclude Mataafa. There seems to be little doubt that the natives of the islands in considerable majority favor Mataafa as candidate for the so-called kingship—a kingship which is so limited by the rights exercised by the Chief Justice and the consuls of the three Powers holding a protectorate over Samoa that it represents but little authority. The latest reports indicate that the German Consul and the German President of the Municipality of Apia continue to defy the authority of the Chief Justice; and it is quite likely that representations will be made at Berlin by the other Powers asking for the punishment of these German officials. So far there has been no indication of any serious dispute between Germany and this country in regard to Samoa. It is evident that if either Power should act hastily or be impelled by a desire to make trouble, such a controversy might arise. It is probable, however, that good sense will prevent any serious dissension about what is, in point of fact, a trivial matter.

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The Fate of Andrée The report of the finding of the bodies of Andrée and his two companions has so much of circumstantiality about it that its truth is at least probable. The news comes from the Taimur Peninsula in the northernmost part of Siberia, a region of wilderness sparsely inhabited by the people called Tunguses. Some of these natives, the report says, have found a cabin-like structure covered with cordage, with instruments scattered about, and containing the bodies of three men. Unless the story is a pure invention, this must be the car of Andrée's balloon. Andrée's brother discredits the report, but on grounds that are far from conclusive. It is now a little over a year and a half since Andrée's hazardous voyage began at Dane's Island, and since that date all that is known of him is the one proved authentic carrier-pigeon message sent out two days after the start, saying that the balloon was in latitude 82 : 2, longitude 12 : 05 east, was going eastward, and that all was well. Several rumors of news have proved unfounded; the one most probable came from Siberia, and said that natives had seen a balloon. Hopes were entertained that last year's expeditions to Franz Josef Land and elsewhere might find traces of the adventurers, but in vain.

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A State Sewerage Commission A bill has been introduced into the Connecticut Legislature for the appointment of a State Board of Sewerage Commission. The commissioners are to investigate the subject of sewage disposal in the State, to prevent the pollution of the inland streams. No system of sewerage can be built in the State without their consent; they will have the authority to order a change in any system now existing that, in their judgment, does pollute inland streams. The Legislature is at last heeding the demands of the citizens, especially in the river towns whose water supply is threatened but is not already polluted by direct sewage.

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A Notable American Art Collection

There is taking place this week in New York a sale of pictures which may fairly be called an event of National interest and importance. It is the sale at auction of the private collection of Mr. Thomas B. Clarke, who is well known among artists and art amateurs as a connoisseur of the first rank. The feature of this collection that entitles it to be called not only notable but National consists in the fact that it is composed exclusively of the work of American artists and largely of American subjects. So that, in the twenty-five years during which Mr. Clarke has been making this collection, he has been not only promoting artistic production of a high order, but also promoting a fine side of our National life. To those who believe that there is a noble spirit at work in American life, and that the "almighty dollar" is not the prime motive and object of our existence, Mr. Clarke's collection is a distinct encouragement. America is capable of the highest form of artistic expression, and these three hundred and seventy pictures are the best evidence of the fact. As an illustration of the judicious way in which this collection has been formed, we quote the following paragraph from Mr. William A. Coffin's introduction to the interesting and comprehensive catalogue prepared for the sale, which is held in Chickering Hall under the direction of the American Art Association. This catalogue, we may add, is a valuable contribution to the historical records of American art:

> At that time he [Mr. Clarke] went around a great deal to the studios, and, as he says, he has seen the painters at work on nearly all the pictures he owns. As to his experiences with Inness, I have heard that he used to hurry away the pictures he bought, once the painter declared them finished, for it was ten to one, if he left them twenty-four hours in the studio, the remarkable artist who painted them, never satisfied, filled with the desire to improve on what was already so good that it impressed the beholder as a masterpiece, would go to work on them again regardless of consequences and change a glowing sunset into some forbidding effect of storm, or make of some misty morning effect a sunny glare of midday. He did such things successfully sometimes, spoiling a fine picture to make a still finer one, but not always, and the watchful Clarke saved more than one great work to the world by his timely action. When you see his Innesses you will understand for the first time what a master painter he was. When you see the "Eight Bells," the "Maine Coast," the "Life-Line," the "West Wind," the "Carnival," and others of the thirty-one works by Winslow Homer, and his beautiful groups of Wyants and Tryons, you will realize that he has been a sympathetic as well as an enlightened collector.

The greater part of the Clarke pictures ought to go in a body to some public museum, both as the best record that has yet been made of the progress and achievements of American painters, and as a testimonial to the discriminating taste and the genuine patriotism of the collector.

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The State Insurance of Land Titles

Beginning with October 1 last, there went into effect in Massachusetts the system of State insurance of land titles which is known by the general name of the Torrens system. This is the system which was originated and successfully developed in Australia. It was first proposed in Massachusetts by Governor William E. Russell in his first inaugural message in 1891. Favorable action was taken upon the matter several times, but the subject was so vast, so complicated, and so unfamiliar to the mass of the people and to the legislators that it was not till 1898 that the act could be passed. The appropriation for the support of this new "court of land registration" for the coming year is $33,925, which covers the lawyers' fees for examining titles and all other official expenses.

State insurance is a form of political action with which none of our States are familiar. It involves a step further forward in the line of self-government by the people. It is the entrance of the body politic, as such, into a new field, and it is in line with the recent developments of the Bay State, where there is chronic and violent objection to the many State commissions, but where the demand for more of the same sort frequently outweighs the theoretical objections and where rapid progress is being made toward a highly organized political system in which the people protect themselves and serve them-

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selves by some of their own number. It is interesting to trace the development of this system of commissions, noting that at every step there has existed a strong popular prejudice which every one has seemed to recognize as reasonable and well grounded, though in the particular subject under discussion there was such urgency for State supervision and regulation that the prejudice has been overlooked in view of the popular benefits to be secured. The curious fact is that these commissions have occupied their fields and have demonstrated their necessity, and there is always agitation for more commissions, while there is scarcely a man who takes the trouble to say that there may be something wrong with the prejudice against commissions. The last House voted for a new Telephone Commission, but the bill was defeated later by effort of the telephone companies. The same bill has been introduced again this year, with improved prospects of becoming law. State insurance of land titles promises to open the door to other insurance by the State, though this consequence may not follow immediately upon the introduction of the new land system. The Massachusetts House, on January 27, voted against instructing the insurance commissions to investigate life and fire insurance by the State. The order was introduced by the Socialist member from Haverhill, Mr. Carey, who cited Germany as a precedent.

The change in the character of real estate from a slow asset, upon which money can be raised only by mortgage and with much delay, to a quick asset, the same as a share of corporation stock, which can be put up as collateral for a loan with slight trouble and expense, was fully as strong an argument for the Torrens system as the argument of State insurance. Beyond doubt this system will be of immense importance in the business world. Already many applications, particularly from Boston and vicinity, have been made by real estate owners who wish to put their real estate under this law, and the inquiries made of the new officials indicate widespread interest. Various fees must be paid by the applicant for registration of his land, which amount to $32.25, and in addition there is the main fee of two-tenths of one per cent. of the value of the property. This fee is regarded as so small as to be trifling for a perpetual insurance by the sovereign State, which can never be insolvent or repudiate its obligations. After the property is once insured it is always insured. Upon change of ownership a fee must be paid for the new certificate of ownership, but the insurance fee is for all time.

Such a system cannot but have lasting social and economic consequences. It will probably be adopted more slowly in rural communities than in the cities, for it is optional with every citizen whether to insure or not. But the success of the system in Australia is guarantee that it will succeed in this country, and the experiment in Massachusetts will be watched with interest in the other States.

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Some Sources of Pessimism

So far as the depression which has affected so many people in recent years and entered so deeply into art has its origin in a clearer knowledge of the conditions of life the world over, and a more adequate perception of the difficulties involved in the problems which confront society, it is neither to be condemned nor regretted. The first shock of apprehension which comes with a sudden sense of the presence of a great peril often sets the will and steels the nerves. Without that shock the highest kind of courage is impossible, for the highest courage is not instinctive, but rational; it measures the full force of the danger, and summons all the resources of character to meet it. The feeling of something like despair which often overtakes the most sincere lovers of their kind when they first take hold of social and industrial problems, and become aware of their extraordinary complexity and difficulty, is rational and wholesome; it is part of the education which the true helper of his kind must receive before he is fitted to do his work.

There is, however, a vast amount of depression which has other sources, and which is the result of disease. Those who read modern books and know modern art have passed through a wave of intense depression during the last two decades. It has seemed at times, to the reader of

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current literature, as if all the old sanctions had lost their authority, the old inspirations spent their force, and the old hopes dissolved in a mist of sadness. A dense fog has hung over many of the makers of art so long that one begins to ask if there ever were clear skies and shining stars. In this atmosphere it seems as if all men were vile, all women corrupters, all life a disease. The spirit is everywhere the creature of inflexible laws or of brutal chance; the child grows into inevitable vice as he grows into strength; the tenderest heart is doomed to be broken by the transmitted curse of corrupted blood; those who struggle in the meshes of fate bruise themselves without gain; all aspiration and self-sacrifice and toil are met with the derisive irony of an order of existence which remorselessly consumes all nobleness and studiously stimulates all baseness. And when one escapes out of this dense fog of pessimism, he often finds himself in a world which, if less brutally lustful and sordid, is full of weariness and disease and melancholy. A great many modern artists have put forth their full strength in dealing with their materials only to make the futility of all art and achievement more clear. This interpretation of life as brutal chaos, moral accident, or rigid necessity has been made so often, with so much force, in forms of such beauty, that many men have come to accept it as a matter of course. They have lived so long in the atmosphere of the hospital that they have come to accept the hospital as the normal home of humanity, instead of being a temporary refuge for a very small number of unfortunate or disabled people. Men and women of receptive temper succumb to this atmosphere of depression without even making the effort to get out-of-doors and to breathe the air of the great open world. They have grown into such familiarity with mental and moral insanity, they have lived so habitually with the diseased and the deformed, that they have come to regard sickness as health and insanity as a normal condition.

Now, art carries with it a certain authority; beautiful and sincere work never fails to affect the imagination; but art, being the product of men, reflects temperament, intellect, and character, and is quite as likely to misunderstand and misrepresent life as are the men who fashion it. A brilliant talker charms us by the freshness and variety of his tones, his impressions, his conclusions; but if we perceive that his knowledge of life is partial and his view of life distorted, we still get a certain pleasure from him, but we refuse to accept his views or to act upon his statements. There is a great deal of art the beauty of which we recognize and feel, but which ought not to influence us, because we perceive its inadequacy as an interpretation. We read Dean Swift's "Houyhnhnms" with keen appreciation of its merciless satire, but we do not accept its conclusions that all men are beasts. We know that the picture is untrue, and we remember that Swift died mad. We enjoy keenly the exquisite workmanship of Guy de Maupassant, but we come very soon to recognize that he is neither a wide nor a wholesome observer; we are aware from our first acquaintance with him that there is a lurking element of disease which is presently to wreck his superb intellect. We do not fail to recognize the power of Huysman's "A Rebours" and D'Annunzio's "Triumph of Death," but if we keep our sanity we are aware that in those artistic works we are in a world as unreal as that into which Poe takes us in "The Fall of the House of Usher." The tremendous personal force which expressed itself in the "Bète Humaine" may be recognized without accepting the interpretation of life which it presents. Zola has been, in fact, one of the greatest romancers of the time; a reporter of great power, but eminently untrustworthy save in a very limited field.

Society passes through periods of depression precisely as individuals pass through such periods, and the cause is usually to be found in some kind of exhaustion. When a generation spends its vitality prodigally in emotion, work, or pleasure, it draws upon the strength of the succeeding generation, and a reaction of lassitude or indifference follows. After two centuries of intense inward experience and outward activity like the sixteenth and seventeenth, it was inevitable that the eighteenth century should find England in a prosaic mood and a somewhat cynical temper.

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The fathers had burned out the vitality of the children. The same result follows physical excesses. The extent of invalidism in England in the generation which succeeded the pleasure-living men and women of the period of the Restoration has often been noted. The fathers had eaten grapes which were sweet to their taste, but bitter in the mouths of their children. Those who live in such a period of depression do not suspect that anything is wrong with their observation of the world in which they find themselves; they are unconscious of their own lack of clear vision; they do not recognize the fact that the sensitive and delicate organs of observation with which men are endowed are very seriously affected by general moral conditions. There are whole generations whose experience is interesting and valuable, but whose views of life are practically worthless; they looked through glasses so blurred and out of focus that everything was distorted and out of line. Dr. Johnson has somewhere said that a sick man is a rascal, or that every man is a rascal when he is sick. It is certain that health is the basis of all trustworthy observation of life, and of all sound conclusions regarding it. To find one's generation overclouded does not mean, therefore, that the sky has fallen; to live among men who declare that life is a long, meaningless irony does not involve rejection of the testimony of the great sane spirits who have affirmed the noble possibilities of man's nature and the spiritual nobility of his life. Robert Browning is a saner witness than De Maupassant, and Tennyson a deeper observer than Verlaine.

That a great deal of current depression is mere fashion is evident to all who have taken the trouble to observe the relation between opinion and habit of life. The easy, conventional talk about the general misery from a man who is making the most of the pleasures of life means nothing; it is merely a mode of speech. No sensitive, sincere spirit could enjoy a life which was all bitterness to its fellows; if a man would impress us with the futility and tragedy of things, let him show some sense of the awful significance of such a philosophy to the race. So long as he aets, drinks, and is merry, he may be credited with opinions, but not with convictions. There are fashions in thought and speech, as in dress, and it has been the fashion of late years to take low views of life. Such gregarious conclusions are not worth serious consideration. It ought to be remembered, also, that the cause of a great deal of current pessimism is to be found in evil living. The man who is violating the laws of life cannot be expected to think well of them. Nor can the man of disordered nerves, diseased body, and morbid imagination be expected to see with clear eyes or to judge with right judgment. All testimony from men of this class may be finally rejected; they who are blind cannot lead. To these untrustworthy observers must be added two other classes whose temperaments are often very interesting, but whose views of life are of no value save as revelations of temperament: the egotists and the sentimentalists. The egotist often arrests our attention because he is morbid and willing to talk about himself; and disease of a psychological kind is always interesting. Jean Jacques may fill us with loathing at times, but we are so curious to know the inner life that we are eager to look into the heart of the man who offers it for our inspection. The egotist is never quite sane, and his view of life is always untrustworthy. As for the sentimentalist, he has no views; he has only emotions.

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The Spectator

The Spectator has the greatest respect for scientific theories, because he confesses to knowing very little about scientific facts. And he means no disrespect to the great subject of heredity because he cannot quite make his own experience fit into it. As he understands it, the theory is that tendencies and character are transmitted down the line of ancestry. We are not our own; we are composed of the surviving qualities of hundreds of personalities, whose lesser characteristics have given up the struggle for existence and died out. It is a very fascinating belief indeed, and quite commends itself to the Spectator in the abstract. But if he can give the reader some idea of his family connection, it will be understood why

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certain doubts of this scientific theory occasionally invade his mind.

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The Spectator does this out of a disinterested love of science; and he only hopes that his relations won't recognize themselves in print. People are not apt to know themselves, though; that is an undisputed hereditary trait which we all get from Adam. To prevent such possible recognition, however, the Spectator has not hesitated to mix up his uncle and his second cousin, or to transfer his sister to the place where his grandaunt ought to be—but the facts remain the same, and it is all in the family. The Spectator's family connection is not large, and the family itself is an old one, so that there has been every chance, so to speak, to boil down the characteristics of the race. What is the result? Have they any prominent traits? any especial talents? any style of feature, handsome or otherwise? any hereditary ailments or eccentricities? The scientist, of course, would tell you that they *must* have some of these things, and the Spectator feels a sense of bafflement and bewilderment when he comes face to face with the heterogeneous and contradictory reality. Among the forty or so of his kindred (including some now dead) whom he has known, less than half a dozen look characteristically alike, and no one has any inherited talent for anything. The only disease, apparently, which the family coincide upon, to any appreciable extent, to die of, is old age. There is no lack of prominent traits in each member, but they appear to go no further. The connection is, generally speaking, hard-working and respectable—but then so are the large majority of the human race, the Spectator is thankful to notice. The only point where the expert in heredity might feel hopeful, at first, is an undoubted tendency to eccentricities. There are dozens of them in the family; but, then, they are all different, which doesn't do at all!

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Take a few examples. The Spectator's Aunt Eugenia is a very strong individuality. She is a woman of business, with a tendency toward organization and accumulation which might have made her a multi-millionaire if she had only been born a farmer's boy. (Why is it that one *must* be born a farmer's boy to become a multi-millionaire? There must be heredity in that somewhere, surely.) Aunt Eugenia married an estimable man of no especial characteristics, who died shortly, leaving her all his money, which she has been husbanding and increasing ever since. Aunt Eugenia never reads and seldom travels except on business. She thinks such things a waste of time. She keeps her eggs in innumerable baskets, and goes around every day to her brokers and bankers and lawyers to regulate her investments and possessions. She has a fine contempt for conversation, and a horror of the useless expenditures of fashion. She dresses in cheap black, keeps one servant, and, if you drop in to lunch, will give you cold potatoes. Yet, in her way, she is generous, and when she gives, gives handsomely. Now, out of all this business talent and frugal disposition, ought not Aunt Eugenia's only child to have inherited some faint reflex? Instead of this, the Spectator's Cousin Fred is an idle, extravagant young man, fond of novel-reading, and with a strong taste for travel. He has studied law, but his office knows very little of him. He goes to the ends of the earth every year—New Zealand, Russia, South Africa. He never talks about it when he comes home; he is like a sponge, absorbing but never giving out, and just as uninteresting, after ten years of varied sightseeing, as he was in knickerbockers. The Spectator, in meditating upon Cousin Fred, has decided that he must forget all he sees as soon as he has seen it, and that he keeps on traveling simply because he craves new impressions to fill the vacant space.

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Then there is Uncle David. He is Aunt Eugenia's brother, but he is a man who never can succeed—jolly, open-handed, visionary, ready to spend his last cent. In fact, he is always spending his last cent—that is the trouble. Uncle David never saw a new invention that he didn't want to take shares in it, and has lost money in more worthless enterprises than one can count. Once, the Spectator remembers, Uncle David was in a good thing; but he sold out just before success overtook the enterprise, and thereby lost a fortune. Uncle David has seven chil-

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dren, six girls and a boy. Every one of them is a success. Energy and ability are written largely upon them. One girl is a doctor, another a teacher, another a librarian, and the son is the manager of a large iron-works somewhere in the New South. The ceaseless push of these cousins, their hard edges, their capacity to find a place for themselves in the most crowded industries, is a proverb in the family. Their relatives do not love them as they do dear, genial, unsuccessful Uncle David, and yet they are his children. Where do they come in on any consistent theory of heredity? Their mother, their grandparents, their collateral ancestry, alike fail to show their qualities. They are an unsolved problem in the Spectator's mind. Cousin James is another character. He is a lawyer, and a shrewd one when he is not out of his mind. His insanity is not hereditary; certainly not from the Spectator's side, and not traceable on the other. It consists in a mania for engaging himself to the young women of his acquaintance. His devoted attentions last for a few weeks, and then break off in some queer freak or absurdity that shows he is not in his right mind. At first Cousin James's love affairs were taken seriously; but now nobody will become engaged to him, and his passions are entirely hopeless. He has no fortune, is perfectly harmless, so that nobody dreams of putting him under restraint, and he lives with his only brother, Cousin Arthur, who is a confirmed woman-hater, and fond of sport, particularly horse-racing. James is a student; Arthur never opens a book. Here is another puzzle for the Spectator's bewildered brain.

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Uncle William is the religious member of the Spectator's family connection. Until he was middle-aged he cared little for the church. Then he became an ardent convert to the Methodist faith, and felt that he was called to preach. The Methodist brethren did not agree with him, for Uncle William never would take an education, and stuttered abominably besides. The conflict on the subject is not yet fought out. Uncle William could not get into the Conference here, so he went to the extreme West, and has been leading meetings, and exhorting, and battering at the Conference doors there ever since. He has a son, Cousin William, Jr., who owns a cattle-ranch in Texas, and who is a most godless individual, by all accounts. But—perhaps from an unregenerate love of battle—he supplies Uncle William with funds to fight out the situation. Heredity hardly seems to account for these two, either; yet they are father and son.

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The Spectator's Grandaunt Maria was a saint in Israel, by all accounts—one of the gentlest, most hospitable, and most self-sacrificing of women; a home-lover *par excellence*, and a proverb in the family for good housekeeping. Cousin Lydia is her only surviving child (one son having died from intemperance, and the other perishing in an expedition to Alaska), and Cousin Lydia boards from choice, and has but one thought in the world—her clothes. She has a small income, which she spends in keeping up with the fashions. In every other direction her life is a blank, and she possesses no trait whatever, out of all those which she ought, by any theory of heredity, to have inherited from her mother, except, perhaps, a love of neatness. Aunt Eugenia and Cousin Lydia are the two opposite poles of femininity—and yet they are near relations.

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The Spectator sometimes wonders whether children do not inherit rather the unused qualities of their parents than those that have been thoroughly developed, and, so to speak, worn out in the using. May not a talent for business like Aunt Eugenia's be so thoroughly possessed and absorbed by the parent that there is none to spare to pass on to the child? May not Uncle David have so entirely developed his own incapacity for affairs that his son and daughters have inherited instead the latent energies he has never exhausted by use? May not Grandaunt Maria have so used and poured out the fullest powers of her nature in the line of saintliness and self-sacrifice that nothing was left for the next generation save the follies and faults that remained dormant in her being? The hypothesis may not be scientific, but it is alluring. The Spectator offers it, timidly, to the consideration of the public.

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Municipal Rapid Transit

A Gripman's View

[The writer of the following article is a Russian-American who has had an unusually interesting history; he is, as will be seen from his account of his experiences as a street railway gripman, a man of uncommon intelligence. He was born in one of the interior provinces of Russia, thirty-one years ago, in a city of 50,000 population, and was educated at the high school, or gymnasium, of his native city. Compelled to earn his own living, he could not enter the university, but took up the first employment at his hand, and entered a large railway machine-shop. In this concern he learned his trade as a machinist, served for a while as a locomotive fireman, and was afterwards promoted to the clerical force. Having become inoculated with the bacillus of travel, in 1889 he determined to see the great Exposition of Paris. He soon spent his small savings in the French capital, in learning the language and seeing the sights, and was compelled to seek work, which he easily found. It was a "good job," as he himself says, paying him eight francs, or $1.60, a day. After a few months, owing to slackness of work, he lost his place, and determined to try England. The day after he landed in London, although he spoke not a word of English, he had the good fortune to get work as a machinist at what he calls the comfortable wages of four shillings a day. Here he boarded in a Scotch family, where he was well taken care of, and where he learned English. When this piece of temporary work was exhausted, he sought that notorious refuge of casual workers, the London docks. Here he joined the Sailors' Union, using his small savings to pay the entrance fee. By the union he was sheltered comfortably for a few weeks, in a neat and well-conducted sailors' home, and then got a place as coal-passer, or stoker, on a freight steamship plying between London and Philadelphia. A robust and splendidly built man, he speaks with pride of the record he made in this position, but with disgust of the surroundings, both human and physical, in which he was placed.

Making some acquaintance with America during his stays in the port on this side of the water, he finally determined to become an American. He left his ship in Philadelphia, and at once and easily obtained a good position in the Baldwin Locomotive Works at Philadelphia. Here he stayed until the bacillus of travel began its activity again, and he left Philadelphia determined to see the coal-mining region of Pennsylvania, and to study, as a laborer, the conditions of work prevailing there. On his way, by night train to Nanticoke, he passed through Steelton, and the splendid sight of a city apparently on fire, belching forth flames of many colors from the chimneys of its blast-furnaces, tempted him to investigate so interesting a place for himself; and accordingly he left the train and worked there for some months. He then took up his journey again, pursued his way to the mining district, and became, not a miner, but a laborer—one class below the mining class—in an anthracite-coal mine; where he was thrown with a community of Huns and Poles. Speaking several Slav dialects, he found himself at once at home with them, and lived there until his marriage with his Russian sweetheart brought him, according to her wishes, back to New York.

After one or two pieces of work as a machinist in this vicinity, he became a motorman on the Consolidated Electric Street Railway of New Jersey, and there worked steadily for three years, running between New Jersey and Newark. This work he left to become a gripman on the Broadway cable road, and would doubtless be employed there now if he had not left his position to go to the Spanish war last spring, enlisting as a private in a well-known regiment of this city. The pay, however, was not sufficient to keep his wife and two children from starving in New York. He accordingly sought his discharge before his regiment left its Southern camp for Cuba. We have seen his discharge-papers, which give him an honorable record for honest and faithful service. He is a thoroughgoing and devoted American, believing that,

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more than any other country on the face of the earth to-day, or in the records of history, the United States gives every man a fair chance. What he has written of his experience with the Metropolitan Traction Company is not written in a spirit of bitter attack, or of envy of the rich. It is his desire simply to state facts in order that the uninformed reader may be helped to decide the question in his own mind whether public franchises and public functions should be controlled and exercised by private corporations or by the public. As a suggestion toward this end we ask our readers to compare the conditions and efficiency of the New York Fire Department, or the United States mail-carriers, with the condition and efficiency of the conductors and motormen on our street railways. Our author, whose name we know, but do not give for obvious reasons, frankly admits at the start that the Metropolitan Traction Company has made a great improvement in its service to the public over the old horse-car lines; and he also admits, although not quite so readily, that the condition of gripmen and motormen is better than that of the old-time horse-car driver. But his point—and it seems to us to be a reasonable one—is that in order to pay what may at least be called comfortable dividends on large capitalization, and what is certainly a very large dividend on the capital actually invested, the Metropolitan Traction Company makes demands of its men which the public would not make were the street railways of this city controlled by the municipality.—THE EDITORS.]

HOURS OF WORK

LET us begin with the question that has so often been raised in our press; I mean the ten-hour working day. There exists, as it is known, in the State of New York a ten-hour law. This law, as we shall see further, was not written for our company. Five trips on Lexington or Columbus Avenue is considered a day's labor. To make a trip on any of those avenues takes at least two hours and twenty minutes, which sums up eleven hours and forty minutes per day. But as the running time is very short and delays frequent, it becomes necessary to work behind time, by which the continuity of the working day extends to thirteen hours. The time lost in blockades, as it is known to happen on Broadway at every step, nothing is paid for.

The men on the extra list—and they ought to be considered, for they are taken in by the ten every week—work still longer and for less pay. Let us take, for instance, some "tripper," which is the occupation of most of the extra men. He makes a trip for which he is paid forty cents, and then waits for his turn to be sent out again. This waiting lasts sometimes half an hour, an hour, two, and even longer, after which he makes a second trip, a third one, etc., provided there is some work to be done. By such a process, in order to make three trips, which makes up three-fifths of a working day, or $1.20, one has to work at least nine hours; four trips, twelve hours; five trips, or a full working day, from fourteen and a half to fifteen hours, for which he receives two dollars.

Let the reader not run away with the idea that these interruptions between the trips, or "swings," as they are termed by the men, can be looked upon as a kind of rest. Far from it; on the contrary, in some instances they are more tedious than the work itself. Imagine: one has to stay all the time on the street, hold the "run-plate" in front of him, try in every manner to catch the eye of the starter, and, more than anything else, not to be absent, for he is liable to be called out at any moment, and in case of absence a heavy punishment is imposed on him. Taking this all in all, this throng of people anxious to be called out possibly sooner, with all their jostling and pressing resemble a stock exchange or auction, and of rest there can be no thought. [This throng of anxious "trippers" may be observed any day at the station on Seventh Avenue and Fiftieth Street.—THE EDITORS.]

THE BUYING OF UNIFORMS

The lot of the new men becomes more afflicted by the conditions the securing of the job depends upon. Three weeks' labor gratis and the purchasing of the uniform, without which you are not allowed to make your first trip, are among those conditions. With reference to the latter, only this can be said, that some companies, desiring their employees to be dressed in a certain uniform, buy them

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the required clothes. Others that do not do the buying make it in some way or another easy for the employees the getting of same. With our company, however, the matter stands a little different. You are charged $14 for an ulster, which costs anywhere from $8 to $10; you have to pay $13.80 for a suit, while you can buy it at any clothing store for not over $10. You are obliged to purchase all these things of one firm—Browning, King & Co. In a word, there is an "earning" of a few dollars on each of the already squeezed men. Considering that people are taken in by ten every week, sometimes forty or fifty at the time, and that only a comparatively small portion of the large number of recruits remain in service for any considerable length of time, this item appears rather to be the source of a handsome profit. People in torn shoes but in brand-new overcoats form a comical sight on our road. A suit of clothes, or an overcoat, even in first-class condition, purchased from any of the men who have left the company's service, is not good enough for our company. You have got to buy it all at such and such a price, from Browning, King & Co., and present the receipt in the office, or else they will have nothing to do with you.

ACCIDENTS

Describing one or the other feature of the railroad, this or that of its regulations, one cannot pass in silence over one which, by right, can be called a sad one, and it is accidents. Of course, one can put it down as something unavoidable; well, then, there is no comment to make. By the word "accident" is understood something that could not be foreseen, and in this light a good many look on most of the accidents.

When an accident happens on the electric railroad, the matter takes approximately the following turn: The conductor takes measures "to fix the blame." He takes down the names of witnesses and makes up a report, which, with the exception of the date and names, invariably tells of the impossibility of stopping the car, of the accident being inevitable on account of such and such circumstances, so that the guilt is placed on anybody you like except the company. The witnesses are usually gathered from among the passengers. But, unfortunately, to properly determine the degree of the guilt of the motorman is for the passengers a matter of great difficulty. Accidents, responsibility for which is beyond the slightest doubt, are exceptional. Many accidents are due to the unskillfulness or the sleepy condition of the motorman, or to the bad condition of the car (of which the writer will speak later), and other causes, which, although being of great importance in the matter of the decent stoppage of the car, cannot be so easily perceived. The motorman is not intoxicated; everybody saw him despairingly working with his brake (the more the gestures are of a despairing nature the better it looks for him). It is evident he did his best to stop the car, but could not do it. It is clear that he could not escape the accident. The fault, therefore, lies not with the motorman but with the victim. On the following morning the papers have a report, where it is stated that at such and such a place an accident occurred. "The motorman put on his brake as hard as he could, but . . . . it was impossible to check the swift movement of the car. It was awful, but it could not be averted. The motorman seemed to be stricken with grief most of all." The account of the damages done follows next, and so on. The expressions "as hard as he could," "frantic efforts," etc., are inseparable from every report of an accident, and they are used so decidedly that there is no room left for any doubt.

DEFECTIVE CARS

It seems that nobody exhibits any perception of the fact that most of the accidents are direct results of the bad condition of the car. Nobody shows any interest to find out in what condition the car was when the accident occurred. People are not always able to see that, notwithstanding the apparent carelessness of the victim, had the car been in good condition the accident would either not have happened at all, or, instead of grave mutilation or even death, the victim would have come off with but little harm. The question as to the condition of the car seldom rises in the public mind, and this is not at all surprising. How will a sane-minded man come to think that there are people sending out cars in an unfit condition? Never-

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theless, it is a fact, and "bum" cars, as the men call them, ceased to be an exception long ago. You get hold of a bad car, and you have got to toil on it till you are relieved by another one, for to return the car as defective is considered almost as a personal insult to the company. After you are done with your work, you enter the unsatisfactory condition of the car in the defective-car book, as, for instance, "bad brake," "bad gong," "sand would not work," or something to this effect (a mere formality, for the condition of the cars is well known to every one). A few days later you get the same car in the same bad condition. You go to the starter, inform him of it, and he tells you frankly that, owing to the small personnel of mechanics on hand, it is entirely impossible to keep the cars in good condition. And with this the discussion ends. Or another instance: You come in the car-house and state that your car is in an unfit condition. They tell you to "go ahead." You say that to convey such a car is dangerous. You are told, "Go right ahead; we'll take the consequences." The reader may ask, Who is that individual giving such mad orders? Well, is it a starter? No, it is not he, either. It is a power that fears nothing, that yields to nobody—it is a monopoly. You possess the moral courage at least to say something. Very well. But the majority prefer to work on a bad car rather than to risk falling in disfavor with the "boss," so much the more since they know that the struggle will result in nothing.

TRIALS OF THE GRIPMAN

Putting everything aside, a bad car is a real torture to the motorman. A very few take it calmly, but to the majority it is the cause of great excitement and enragement. It is nobody's business that you have a bad car; you have to get along with it just the same as if it was in perfect condition. How many undeserved abuses you have to stand! "Why don't you ring your bell?" "Can you stop?" "Are you blind?" "Are you deaf?" etc., etc., ring in your ears. You make superhuman efforts to get along in some way with this infernal machine, till at last you get a "close call." It is much the more provoking when you know that all this is caused by a mere trifle.

The only person who has a clear idea of the origin of the accident is the one on the front end, but he is not always disposed to disclose all the truth he knows. When the matter is carried into court, and motorman or gripman appears as a star witness, it is by far not to his interest to contribute by his testimony to the disclosure of the true condition of the car at the time the accident occurred. Such a testimony would not do him any good, as you can easily understand. The other witnesses give an inexact testimony for want of knowledge of the matter.

SAFETY APPLIANCES, SO CALLED

I will endeavor to show that all those antediluvian means, bearing the well-sounding name of "safety appliances," even at the best guarantee very little safety of any kind. There may yet be some sense in applying a hand-brake on a horse-car. First, on account of its insignificant speed; and, secondly, for its comparative lightness. But what would you say of using a hand-brake on a locomotive? Why, the enormous weight of the machine would make the very best hand-brake useless. And yet one must take into consideration that locomotives are not run on thoroughfares like Broadway. The indisputable aim of the company to carry as many passengers as possible, at the least loss of time and labor, has had the consequence of building cars of enormous size and weight, moving along in the streets at a rate, as the public styles it, "pretty lively." As an obvious proof of this can serve the newly constructed eight-wheel cars, of a proportion never seen before in New York. These cars of immense size and weight and high speed, you may compare with anything you like except a horse-car.

How little thought has been given to facilitating the Egyptian labor of the motorman, as well as to the safety of the public, can be seen from the fact that the good old-fashioned hand-brake remains on these new cars. One who had the fortune to work on these cars knows well to what amount the hand-brake and the strength of the human hand in controlling such a machine.

Some defenders of the hand-brake may say that in case of great danger there is another way to stop the car on an electric road, and that is to reverse the power.

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To those who use this argument, not as a trick, but with the intention to prove something, I would say that there are a good many accidents due to the excessive use of the reverse by the motormen. Going down the grades or at high speed, in other words when danger is the greatest, it is useless to reverse. The reverse does not work in such cases. It is dangerous, too, because, instead of applying the brake, the motorman wastes precious time reversing the power. The reverse is adequate only within certain very narrow limits.

FENDERS AND AIR BRAKES

The fender now in use is a useless thing. The main reason why so many people fall under the fender instead of upon it is because it is kept, as everything else, in bad order, and besides is of cheap, poor pattern. It is a big, ugly-looking thing, drawn up high. This could not be helped, as, being very shaky, were it not pulled up sufficiently high, the unsteadiness of the car itself would cause it constantly to strike the ground. The fender in question is operated by the motorman's foot. The problem consists in this: that in the moment of danger the motorman has to step on the button and drop the fender. It is simple enough, and would be very well were this button the only one. But the trouble is that this button is an addition to many other buttons. There is the bell-button (gong), which you have to work constantly; the sand-button you have to step on, and keep it for some time in that position, as otherwise the sand would not work. Finally there comes the hand-brake with its dog, which requires no small attention of the motorman, and which also would not work without the aid of the motorman's foot. We admit that this ingenious mechanism can be operated with some success, but the question is this: In how much are the motorman's feet—which, as a matter of regret, are only two—in how much are they capable of setting all these "appliances of safety" to work at one and the same moment?

EFFICIENCY OF MOTORMEN

The labor on the front end of the car, as we find it to-day, can hardly be surpassed by any other occupation in hardship and in its ruinous effects on the motorman's health and nervous system. What can we expect of a man performing such work, who, after deducting the little time spent on his meals, has hardly time enough left for sleep? What kind of vigilance, good judgment, vigor, coolness, can we expect of a man that works fifteen hours a day and seven days in the week? The personal observations of the writer have shown him that only people of an exceptional constitution and iron nerves can endure such hard labor for any length of time.

What a new man means on the road needs no comment; most of the accidents fall on their lot. The writer's personal experience has shown him that only after one year's experience the motorman learns how to run the car as not to destroy everything that comes in its way; a fact that is also confirmed by the company itself, for after one year's service the pay of the motorman is a little raised.

SPEED

The writer believes it will not be out of place to say a word about the matter of speed. There exists, as it is well known, an ordinance by which speed exceeding ten miles an hour is prohibited. To this regulation, it appears, very little heed is given, for every one knows that speed on the trolley lines greatly overreaches this norma. At some places on the lines of our company speed at the rate of fifteen and twenty miles per hour is of a common occurrence. The violation of the law is here self-evident. When you protest against it, you are emphatically told that the company not only does not give its assent to the excess of speed, but, on the contrary, it inflicts punishment on the motorman for it. You are told the motorman has plenty of running time, and there is no necessity for him to run fast, and when he does it he takes his own chances on it. You are assured that the culprit will be chastised and brought to book; and, sure enough, chastised he is, probably on the principle of the well-known command, "Steal, but don't get caught." To the spectator, who is not let into the working of the thing, it looks on its face that the speed is controlled by the motorman only. This is a great mistake. Speed, as everything else, is regulated by nobody except the company, and not by high-sounding

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orders and circulars, but simply, so to speak, by the nature of the thing itself: that is, by the nature of the motors, by the power of the current, and by the rules and regulations concerning time-tables and pay for trips. So it is seen there is very little room left for the personal initiative of the motorman.

The fact that the authorities, as well as the public, shut their eyes on this distressing business can be explained by the natural inclination of all to spend as little time as possible on riding. With the extension of business and growth in territory of the city limits, this inclination necessarily grows also. Who is disposed to lose one hour on riding when it can be done in half an hour? Sometimes even a few minutes play a great part. The swift locomotion of a railroad is one of its merits, and is the more appreciated and patronized by the public. With all this we cannot but agree. Speed is beneficial; but we do not see how one can say that regarding the speed of our trolley-cars, if he had some conception about building and means of stopping of those cars. Only under certain conditions, with ready means for stopping the car and safety appliances adapted to the velocity of the car, speed loses its dangerous element. But where safety appliances are embodied in the form of hand-brake, and some other charming things like that, speed at the rate of twenty miles per hour is nothing short of a crime, and the law knew it well in fixing the ten-miles limit as a maximum.

Does the company not know of an existing device called "air-brake," which presses against the wheels unprecedentedly harder than the hand-brake and strews sand on the rails at the same time, doing away in this manner with the dog and the sand-button, leaving alone its superiority as to quickness? Does the company not know that this device has been in operation for many years even on the trolley-cars, and has already shown its merits? Does the company not know of the existence of an electric brake? Last, but not least, does the company not know of the existence of a fender that works automatically? I dare say the company does know all that, because, some years ago, it did have in use air-brakes, but abandoned them as too expensive. It is childish to think that the fenders now in use are unsatisfactory because nothing better has been invented yet. Fenders were introduced under the pressure of public opinion, and, finally, of a law having been enacted to that effect. The alternative was either to put on fenders or answer before court. The former was done, and the results? A few fortunate persons, more by lucky chance than anything else, may have successfully fallen on the fenders, but, on the other hand, the danger has been increased by these very fenders. To suspect the law of evil intention is impossible; there is no ground for it. Where, then, lies the trouble? It is here: the thing was done in a half way. It was suggested to the company to put on fenders, but all the rest, as, for instance, the size, pattern, fitness, etc., etc., was left entirely to the discretion of the company itself. Aroused by the sentiment of a great deed—the saving of human lives—the company called for a competition on the fenders, and selected the cheapest! The law was satisfied, and, instead of fenders, you got some useless trash.

THE COMPLAINT SUMMARIZED

The lack of safety appliances worthy of the name, the criminal unfitness of those in use; the long hours of work, making the work miserable to such an extent that, through weariness and nervous prostration, people cease to be responsible for their actions; the robbery of the men at the supply of uniforms; the system of paying by the trips—where a great deal of labor is done absolutely without compensation—the possibility of paralyzing the working of the law whose aim is to protect the rights of the public: all this leads to the recognition of monstrous power of the company with nothing to control it. The city, having given away its streets to the full disposition of the company, has not taken the slightest precaution to guard its rights. To compel the company to introduce air-brakes, to employ men by the city who should look after the fit condition of the cars, would be a very timely measure. Unfortunately, there is insufficient understanding shown by the public for technical questions, and especially of the fact that with the present development of technology the construction of the cars ought to and can insure safety from accidents.

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The Saloon Problem

By the Rev. A. P. Doyle

[The Rev. Father Doyle's article possesses special interest and deserves special attention on account of the notable New York parish with which he is connected. The Roman Catholic Church of St. Paul the Apostle, popularly known as "The Paulist Fathers," is one of the best examples, either Catholic or Protestant, of a working church in New York City. Those who have studied sociological conditions in New York recognize the uplifting influence exerted by the Paulist Fathers upon the large population among whom they work. The church stands at the corner of Fifty-ninth Street and Ninth Avenue, in a district composed of small apartment and tenement houses; and while the Paulist Fathers minister to all classes of people, they especially count working people as their parishioners. The church has a long list of parochial societies, such as a temperance guild, a free library, reading-rooms, a social settlement, and a successful and admirable day nursery for working mothers. The Paulist Fathers hold once a year a mission, or revival, as it would be called in the old Protestant terminology. Dr. Doyle knows the saloon and its influence thoroughly; he is General Secretary of the Catholic Total Abstinence Union of America, and both as a priest and in his official position as Secretary has done a large and noble work for the cause of practical temperance.—THE EDITORS.]

A RECENT discussion has brought to the public attention the fact that there are two distinct policies suggested for the settlement of the saloon problem. Both policies are advocated by men who have done successful work on the lines of social betterment.

No one who has any idea of practical reform would contend that the saloon can be entirely eliminated from New York City, not to speak of any of the larger cities of the country. While we may earnestly hope for a Utopian commonwealth in which there is no saloon or any other dark spots, we shall be obliged, I am afraid, to go back to a certain historical incident in the Garden of Eden, and begin the reform there, before the desired condition of affairs may be brought about. Practical reformers do not deal with what ought to be, but they accept existing conditions and endeavor to better them. The saloon practically exists, and the question is, What are you going to do about it?

The policy so warmly advocated by the learned rector of St. George's says, Baptize it unto regeneration. It is not totally depraved. It is quite possible to save it by bringing it to a better knowledge of its sins, and by teaching it a new code of ethics. The other policy places the saloon under the ban of public opinion. The best that can be said of it is that it is a dangerous business. Around and about it center the evil humors of the body politic. It is like a cancer, which, at best, is a blight and must be cut out whenever it is possible to do so and not at the same time endanger the life of the individual. When it has plunged its roots too deep to be removed by the knife—well, let us save life—let nutritious food be provided—let the malignant ulcer be confined—restrain it by every agency known to science, hoping that the time may come when, in more robust health, the humors may slough off and the poison may be discarded.

In the statement of these two policies I lay bare principles that are radically in opposition, and methods that set over one against the other. How far the former policy finds supporters outside its principal advocate I am unable to say. I know a great many people are waiting for some evidence that its supporters really take their own statements seriously, and are hoping that they would practically open a "church saloon" in order to prove the feasibility of the plan. Just how far they would go in infusing the religious spirit into the saloon business it is impossible to say. Whether they would open and close the day's sales of intoxicating drink by prayer, whether they have devised a formula of "grace" to be said before and after a drink, whether an automatic back spring for the conscience of the liquor-seller who is obliged by stress of circum-

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stances to sell to drunkards, or whose selling is the last straw to topple over a man's senses into intoxication, is a patentable device—all these ways and means must be put to practical test before they can be pronounced "ready for action."

Considering the unregenerate quality of human nature that we find in New York, I am afraid that the saloon which opens wide its doors to all classes as they pass on the avenues will never be able to enforce a higher morality than its patrons ask for; and if "church saloons" were scattered about the city as thick as leaves in Vallombrosa, their doors would hardly be darkened, while the ordinary unregenerated saloon will have all the business it could attend to. A story is told of a Chicago saloon that advertised "the sale of whisky with all the wickedness taken out of it." The saloon went out of business in six months. I am afraid that the ordinary saloon is irreformable, and that we must accept this fact as we do accept the fact that it is a "social necessity," as the garbage-barrel on the sidewalk is a social necessity for the prowling cat and for other reasons, but it is hardly possible to make its contents sweet. The saloons are the weeds that grow in the garden of our American civilization. It would not be a healthy state of mind for our gardener to get into to persuade himself that, as the weeds do grow in spite of all the grubbing he does, it is better to foster their growth, and when they have grown lusty and rank, and have poisoned the delicate plants, to go out and tie a red ribbon on them, or pin some paper gewgaws about them, as we do on the Christmas tree for the children, and then sit around and admire them.

The truest policy is to consider the saloon an excrescence on the body politic and to treat it as a skillful physician treats an ulcer. The Supreme Court of the United States in the case of Crowley vs. Christensen voices this policy when it says: "By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dramshop, where intoxicating liquors are sold in small quantities, to be drunk at the time, and are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor-saloons than to any other source. The sale of such liquors in this way has therefore been, at all times, by the courts of every State, considered as the proper subject of legislative regulation. Not only may a license be exacted from the keeper of the saloon before a glass of his liquor can be thus disposed of, but restrictions may be imposed as to the class of persons to whom they may be sold, and the hours of the day and the days of the week on which the saloons may be opened. Their sale in that form may be absolutely prohibited. It is a question of public expediency and public morality, and not of Federal law. The police power of the State is fully competent to regulate the business, to mitigate its evils, or to suppress it entirely. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited, or be permitted under such conditions as will limit to the utmost its evils." On this very highest legal authority all excise legislation is based. The strong arm of the law is necessary to prevent what would otherwise be a rank and noxious growth poisoning the moral atmosphere. Excise laws must be rooted in fundamental moral principles, and not outrun popular sentiment. Such laws restrain the vicious and take away the stones of stumbling from the pathway of the weak. Though they may not make a people sober and they cannot result in legislating drunkenness entirely out of existence, still they can remove far from a man the temptation to drink and thus allow him of himself to sober up. They can cripple and even entirely destroy the agencies that make a people drunk. The province of the law is to protect the weak and keep the vultures from swooping down on those who have fallen by the wayside.

A study of the liquor legislation in this country reveals a body of laws "wonderfully and fearfully made." These laws have accomplished something, but in many instances they have brought the law itself into disrepute. Legislators sometimes forget that the source of intemperance lies in springs of action which legislative enactments cannot reach. The deepest root of the drinking habit is the

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craving for alcoholic stimulants. This craving is generated largely by the way we live. Instead of the quiet, placid life of the old country, we have substituted the intense activities of an electrical age, with eager strivings for pre-eminence and anxious, worrying search for the golden fleece. This fast living of a nervous, rushing age, helped on by superheated houses and enormous quantities of indigestible food prepared by unskillful cooks, produces a dejected and depleted physical vitality that, in a sense, needs the goad of the stimulant in order to keep up with the pace that civilization sets. Apart, then, from legislative remedies, there is a whole cluster of temperance activities which are designed to operate directly on the individual, and which have for their main purpose preventing, suppressing, and finally eradicating the craving for intoxicants. The total abstinence propaganda gets men, women, and children to sign the pledge, and surrounds them with religious restraints in order to enable them to keep their promises. It disseminates as widely as possible truthful and not exaggerated knowledge of the baneful influence of alcohol; it endeavors to save the children so that they may grow up without the taste for liquor. It endeavors to strip the saloon of its garb of respectability, so that men who have any self-respect will stay away from it. This latter is not without its grave importance. As soon as the saloon is dignified as a place where men may seek their recreation, all the barriers against saloon-going are thrown down and the doors are thrown wide open for the cultivation of the taste for intoxicants. The liquor traffic thrives on the growing demand for alcoholics, and in many instances saloons deliberately set to work to increase this demand by ways and means well known in the trade. By using a political influence they gather their victims about them; by dispensing salted drinks they compel men to return for repeated doses; by cultivating false notions of hospitality through the treating custom they urge men to drink when they do not want to, and when they know they have had too much; by adulterating liquors with certain poisons they create a physical condition of nerve to be remedied only by another drink; by many little favors of friendship the saloon-keeper ingratiates himself into the respect of the poor man; he allows his side room to be used by the contractor to pay off his men; he cashes the checks, he obliges with a loan of a dollar when one gets into a tight place; and so, in a thousand and one ways interlinked with a man's life, the saloon winds its net about a man. Men in the whirl of city life say that the tyranny compelling them to adopt drinking habits that is exercised by the saloon is as galling and as irresistible as the lash compelling the slave to his round of irksome labor. The only remedy is to chain this tyrant as far as may be, to restrain him in his pernicious activity, "to cry out and not cease," that the people may appreciate the danger that lies behind the swinging doors, all the more terrible because it is so insidious. I believe that in laboring to create an antipathy against the saloon I am doing a good thing for the community at large. I believe that the more odium I can cast on the business of saloon-keeping and the practice of saloon-going the more I will save that great throng of the weak who are more or less slaves to the craving for intoxicants, the more I will protect the defenseless wives and the helpless children and the cheerless homes of the victims of drink. The more I endeavor to create a public opinion against the liquor traffic, by telling of its iniquities, by revealing the hideous immoralities too often associated with it, by painting it as it really is, responsible for much of the poverty, distress, and miseries of our modern life, I am guarding the best interest of the people. Public opinion is America's omnipotent force. It can do all things, and nothing is hard or impossible to it. At its shrine the greatest leaders bow down and adore. He who attempts to antagonize it is baring his breast to the thunderbolt; he who opposes it, on him will it fall, and it will crush him. Place the saloon under the ban of public opinion and the "serpent is scotched," if not killed.

To place the substitutes for the saloon where a man who wants to rid himself of its tyranny, and where he may enjoy many of the attractions the saloon possesses without any of its perils, is a movement as wise as it is efficient. There are thousands of men in New York who have no home, or who, if they have, find it not a

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pleasant place to sit down and spend an hour of rest. These very men, good, honest fellows, recognize the evils of the saloon, and gladly would avail themselves of opportunities placed at their disposal by the municipality or the churches. A long step in advance was made by building the recreation piers and establishing public comfort-stations throughout the city, and still more must be done just on these lines if we would cultivate the higher life of our great metropolis. Dr. Leipsiger is doing a giant's work through his popular educational lectures, and many others are co-operating in the general uplift. The moral tone of a city is the resultant of the good and evil agencies. As soon as the ethical and religious influences are weakened, crime and vice begin to flourish; and it cannot be doubted that about the saloons center most of the vicious currents of our civic life.

The Raines Law settlement is no settlement. It is a question whether a professedly Republican measure will ever be efficiently enforced in an overwhelmingly Democratic city like New York. The situation now is just this: The high fee exacted has forced conscienceless saloon-keepers to resort to every device to make money. The "hotel" requirement has placed at their hands opportunities of catering to the most degraded vice. Selling on Sundays is blatant and unrestrained. Drunkenness on the streets is vastly on the increase. Yet a high license is acknowledged to be an effective measure; but there must go with it a limitation of the number of saloons. In Massachusetts, outside of Boston, the law limits the number of saloons to one in a thousand, in Boston itself to one in five hundred, of the population. Such a law takes away the keen competition which results from an over-supply of saloons, and also lessens the centers of saloon activity. A good provision would be to take the saloons out of the cross streets, and hence out of the homes of the people of the humbler classes.

After all else has been said, I would plead for a union of all uplifting agencies on a common platform. The saloon evil is malignant enough to make us sink what little differences of policies we have, and unite on the broad platform of antagonism to the saloon, so that public sentiment may be strengthened enough to place it under the ban.

Not to Destroy, but to Fulfill

By the Rev. Charles E. Jefferson, D.D.[1]

I am not come to destroy, but to fulfill.—Matt. v.. 17.

THIS is one of the most luminous sentences of our Lord. It lies like a beam of light across everything he ever said or did. It gives us a wide revelation of his heart, and a fresh apprehension of his large and solid wisdom. It strikes the keynote of his entire ministry.

The people of Palestine were hungering for a destroyer. For generations they had been looking for a revolution which would turn the Empire upside down and make Jerusalem the crown of the world. They longed for a Messiah who would trample under his victorious feet the pomp and the pride of the Cæsars, and blot out the last vestige of Roman authority and fame. They supposed that Jesus was going to be such a Messiah. They drank in his discourses eagerly, going into ecstasies of enthusiasm at his every mention of "throne" and "king." On several occasions their enthusiasm rose to such a pitch that they endeavored to take him by force and make him a king. But on every such occasion Jesus quietly slipped away and gave himself afresh to prayer. He would be a king, but no such king as the people dreamed of. He would break the power of Rome, but he would not do it by the edge of the sword. He would breathe into the world a spirit which would penetrate to the heart of mighty empires, transfiguring their temper and strengthening their heart to accomplish the mission on which they had been sent. He came not to destroy, but to fulfill.

The world has had a fatal fondness for destroyers. The Alexanders and Napo-

[1] Sermon preached in Plymouth Church, Brooklyn, January 22, 1899. The sermon preached by the Rev. Lyman Abbott, of Plymouth Church, in the Broadway Tabernacle, New York, on the same Sunday, in exchange with Dr. Jefferson, was printed in The Outlook last week.

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leons of human history have always been counted mighty men. Even to-day the larger part of the human race is not responsive to any other type of greatness than that which has a genius for destruction.

The untamed human heart is interested in destroyers. That is why the papers which are published for the lower half of society publish the faces and doings of persons who are a disgrace to our humanity. They furnish portraits of the men who commit murder, and rob houses, and violate virtue, and break up homes, and blow open the vaults of banks, and trample down the finest feelings and highest principles of the human heart. Pictures of destroyers and narratives of destruction—these are the material on which the unspiritualized heart of man loves to feed.

It is interesting to trace this human weakness through the history of religion. Again and again men have come forward offering themselves as leaders, saying, "I am not come to fulfill, but to destroy. Bring out your creeds and let me tear them into shreds. Bring on your old theologies and let me trample them into the dust. I hate the past; watch me, therefore, as I proceed to demolish inherited customs and established institutions." And whenever such a man has appeared, a multitude has been at hand ready to applaud him and eager to enroll him among the immortals. He who is an adept in kicking the past, and who knows how to pour vials of ridicule and contempt on what is partial and imperfect, is always sure of an audience. A man can create a greater stir by making war on the Church than he can by supporting it. The distinguished lawyer with eloquent lips and a twisted intellect creates a sensation among the young and the uneducated by scalping the dead bodies of ideas which have been in their graves over two hundred years. Men by the thousand are willing to pay a dollar a head to hear a man who has a genius for pulling down. But it is only men in whom the animal is predominant who take delight in destroying. A cow can trample down a lily-bud. It takes the sun to convert the bud into a flower. Our age is filled with the negative and destructive critics. There are preachers who spend all their time in telling their people what they must not believe, and in gibbeting the supposed weaknesses and blunders of evangelical Christianity. Such men often pose as advanced thinkers, whereas they are altogether belated. They are advanced in nothing but folly, and are liberal in nothing but a disposition to depart from the method of the Son of God. Any dunce can point out defects and pour ridicule on humanity's foibles and failures. He is a third-rate man whose ambition is to destroy. A man truly great always comes saying as Jesus said, "I am not come to destroy, but to fulfill." He will not smite as with a frost the opening buds of truth and goodness, but will breathe upon them and coax them into blossom. He will not chill and kill by ridicule, but will push the imperfect toward perfection, and help make the partial more complete.

Jesus announces his method when he says, "I am not come to destroy, but to fulfill." I am come, not to empty the law of its contents, but to fill the old law full of new meaning. To fulfill means to fill full. I am not come to abolish the law or the prophets; I have come to carry the law into effect. I am come, not to cut off the past, but to complete it. For instance, you have been told not to kill. The commandment is good, but it extends further than you think. In your conception the law has authority only over the hand. Let me remind you that the law runs from the hand down into the roots of the heart. I say unto you, "Be not angry with your brother without a cause." You have been commanded not to commit adultery. The law extends further than you admit. I say unto you, "Beware what sort of spirit looks out of your eyes." You have been told to love your neighbor. And that is well; but the law runs out to the circumference where your enemies stand hating and cursing you. I say unto you, "Love your enemies as well as your friends." "I am not come to destroy any law which the prophets announced. I have come to fill the law full of new significance and authority."

The entire New Testament is an illustration of the way in which Jesus fulfilled. He took the conception of God and poured into it a new glory. He took up the idea of prayer, formal and stunted as it was, and developed it as it had never been

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developed before. He took up the world's aspirations and the ancient prophecies, and completed them in his own person and life. Under his breath the world, long barren and dead, burst into abundant and glorious bloom. "He came not to destroy, but to fulfill."

There are two ways of looking at the Christian religion. We may conceive it as the fulfillment of all that has gone before; or we may look upon it as an innovation introduced into the world eighteen hundred years ago, a unique and original thing which had never before entered into the mind or heart of man, an interference from outside extemporized to work out man's redemption. Many Christians have taken the second conception, and have consequently made Christianity a religion of destruction. If Christianity is original, something thrust into the world for the first time eighteen hundred years ago, then all the religions of the pagan world are evidently creations of the devil. Christianity must make war upon them. Our missionaries must endeavor to annihilate them. Every scrap and vestige of them must be swept completely from the earth. That was the conception held by many in centuries before our own; but within the last hundred years our knowledge has been indefinitely increased. The old dividing walls have been battered down. Every nook and corner of the pagan world has been brought to light. The literatures of the past have been studied and mastered. The religions of all the nations have been analyzed and compared, and, to the consternation of a few and the surprise of all, resemblances and correspondencies have been discovered between Christianity and its predecessors which demand an explanation. For instance, there are hymns in the Vedas as beautiful and lofty as some of the hymns in our own Psalm Book. There are conceptions in pagan religions altogether Christian. In Egypt and in Persia, in India and in China, we have discovered ideas and principles that are embedded at the center of the Gospel. These discoveries have wrought a revolution in the thinking of the religious world. Some people have immediately leaped to the conclusion that all religions are alike. They all stand on the same level. Christianity, to be sure, may be a little taller than the rest, but they are all alike the product of the human mind, and are not to be considered supernatural or divine. All religions are good and have been created for a purpose, but to say that Christianity is in any sense unique, or that it is the final religion of the world, is to give an exhibition of juvenile conceit and of deplorable provincialism. So many men are saying. For instance, the doctrine of the Trinity is not peculiar to the Christian religion. Trinities have been discovered in all religions. In Egypt and in Persia and in India men have loved to arrange their gods in triads, and the figure "3" has everywhere been considered a sacred number. It is easy, therefore, to explain the Trinity in Christian theology. It is simply a phantasy formed by the imagination of the Hindu, carried into Greece and domesticated in philosophy by Plato; thence carried down to Alexandria, where it was developed by the philosopher Philo; from Alexandria it was taken to Rome, where it became finally wrought into the fabric of Christian theology. The doctrine of the Trinity is not, therefore, a revelation from heaven, but simply a speculation of the human brain. That is one explanation of the origin and growth of the doctrine of Trinity, and you may accept it if it seems reasonable to you; but to my mind the explanation is shallow and untenable. There is another explanation far deeper and far more satisfactory. Suppose that there are distinctions in the Godhead; suppose that the nature of the Infinite is not the simple thing which many people have imagined it to be; suppose that that complexity which increases, as the biologists tell us, as we advance from the lower to the higher grades of life, goes on increasing until we reach the highest form of life—God himself; suppose that there are distinctions in God's nature and social life, in the heart of God—wouldn't you expect some intimations of this to have reached the human heart long before Jesus came? Wouldn't it be reasonable to expect that some adumbrations of a truth so glorious would have come within the vision of the mind before the Babe in Bethlehem was born? How are you going to account for the fact that all the nations have loved to group their gods in triads? How came it that the figure "3" has always seemed to be especially sacred to the human mind?

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Why do we find this dream of trinity in so many of the world's religions, unless it is the reflection of a reality buried in the deep heart of God? We see the light of the sun long before his yellow disc appears above the green edge of the sea; and so, if there is a manifoldness in God's nature—if there is indeed an eternal Son—we would expect a few gleams of light to play around the horizon of human thought long before the Sun of Righteousness arose. Jesus says, "I am not come to destroy, but to fulfill." He came to fill these vague intimations, these dim suggestions, these fantastic dreams, full of a significance they never had before. He brought the life of God to light.

There has been much debate concerning the originality of Jesus's teaching. Was he original in his teaching, or was he an eclectic, gathering together the brightest and noblest things that had been said before his day? There has been a long dispute between Christian and Jewish scholars on this point. Jewish scholars have taken delight in pointing out the fact that many of Jesus's ideas are to be found in the old rabbinical writings; that many of his highest truths had been announced by saints and prophets long before he came. For example, the Lord's Prayer, they say, has nothing original in it. It is simply a collection of petitions selected from the ancient literature. Jesus is not an original teacher, but a man who borrows his brightest ideas from the men who lived before his day.

But suppose the Lord's Prayer is not original! What of it? Would it not be an appalling fact if it were absolutely new? If only eighteen hundred years ago man succeeded in learning the way to pray, what an awful failure God's training of the Hebrew people was! Indeed, we ought to expect the petitions of the Lord's Prayer to occur in the ancient literature of religion. We ought to expect to find men calling God their Father; to hear them praying, "Thy kingdom come;" to have them asking for their daily bread, and imploring God to deliver them from the Evil One. God had been disciplining and training the race for ages before Jesus was born in Bethlehem, and it is inconceivable that men could have prayed for ages and never have used a single petition that was sensible or right. The glory of the Lord's Prayer lies in the fact that it is made up of petitions which are old. Jesus simply picked these petitions from a great mass of prayers, saying, "You are right in praying for *these* things. Go right on. These are the things God wants you to pray for. You may call him your Father. You may ask that his kingdom may come. You may pray for your daily bread, and may ask to be delivered from evil." But it is the Lord's Prayer none the less. His spirit had inspired it in the hearts of men long before the days of his humiliation. He had been in the world teaching men how to pray. He had taught Abraham and Moses and David and Elijah. These petitions had all come from him. They were his. And when he came in the form of man, he simply claimed these as his own. Therefore, instead of the lack of novelty proving an argument against Christianity, it becomes the strongest confirmation of the truth of it. What light is thrown upon Christ's declaration, "Before Abraham was, I am"! Through all the ages he had been teaching men how to pray. We have a right to look for fragments of the Lord's Prayer in every nation and in every relation. Has not John told us that "He was in the world, and the world was made by him, but the world knew him not;" "He came unto his own, but his own received him not"? He had been training men to pray from the beginning of the world. Longfellow is right when he says that in all the ages

> the feeble hands and helpless,
> Groping blindly in the darkness,
> Touch God's right hand in that darkness,
> And are lifted up and strengthened.

The pagan nations have all worshiped the true God, but they have worshiped him ignorantly. Paul knew the correct attitude of the Christian preacher when he said to the Athenians, "Him whom ye ignorantly worship I declare unto you." In every land and time earnest and consecrated souls have touched the robes of Christ. And so we need not be surprised that Jesus's teaching of immortality is not new. It is old. Men have believed in immortality from the beginning. Had not the Greeks, long before the Christian era, conceived of Charon rowing souls across the river Styx? Had not the Egyptians painted Osiris with his forty-two assessors in the judgment hall into

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which the souls of dead men must go? Had not the Persians conceived of the bottomless abyss over which the souls of the departed passed to eternal regions on the arch of the rainbow? Christ's teaching of immortality is not new. He simply picked up an old truth, and assured the world it was not a falsehood. He brought life and immortality to light. He stripped immortality of its fantastic and grotesque accretions, and let the truth shine out in glorious simplicity. "In my Father's house are many mansions." Men had always seen the truth of immortality, but always, as it were, in a shadow. To the Greeks the other world was an underworld. Achilles cries out from this underworld that he would rather be a herdsman in the world of sunlight than be lord of all the dreary realms of the departed. To the Jews the other world was a gloomy world. The Son of God brought the other life into light. It had been shadowy and empty. He filled it full.

And so we must not expect anything original in Jesus's life. He brought with him no new grace or virtue into the life of our humanity. He was patient, but other men had been patient before he came. He was courageous, but other men had been heroes before he confronted the scribes and Pharisees. He was self-sacrificing, but through all the ages men and women had given themselves for those they loved. He died upon the cross, but other men had died ignominious deaths, bearing witness to the truth. There was nothing in him that had not appeared before. But he brought life to light. His uniqueness lies in the fact that he fulfilled the meaning of human existence upon the earth. He carried patience and courage and self-sacrifice to higher levels. He exhibited the human soul in a fuller glory. He came, not to destroy any of the graces and virtues exhibited by saints in preceding days, but to fill them with a beauty still more divine.

Men took him for a destroyer, and he assured them, "The Son of man has not come to destroy men's lives, but to save them." Men turned their backs upon him, and he followed them with the pathetic reproach, "Ye will not come unto me, that ye might have life." "I am come that you might have life, and that you might have it more abundantly." To-day men still look upon him as a destroyer. Many never think of him except as an enemy. They banish him from their conversations. They will not allow his name a place in their vocabulary. He is to them a destroyer and not a fulfiller. Young men nearly always think of him as a destroyer. All they can hear him saying is, "Thou shalt not." They are unwilling to become Christians because to them the Christian life seems to be a starved and stunted life. That is the mistake which young men and women are making always. They turn their back on Christ because they want to live, when all the time he wishes to fulfill their life. Life is the one thing we most of all desire, and the one thing which he longs to supply.

> 'Tis life of which our nerves are scant;
> 'Tis life, not death, for which we pant;
> More life and fuller that we want!

And yet we turn away from the life-giver. This is the tragedy of human history. This is the tragedy of your life and mine. "I am not come to destroy, but to fulfill." He never destroys a single appetite or a single passion or a single aptitude or a single sympathy. He never curtails a single capacity or lessens the energy of a single power. He enlarges us and enriches us. He fills us full of himself. A man never knows what his intellect can do until he brings it into subjection to the Son of God. He never knows what his heart can feel until he gives it to the Lord. He never knows what his life can be until it is transfigured by the indwelling of the Holy Spirit. "Do not spoil my life," the river cries, as the hills in the distance come up to meet it. The great, lazy river has been sprawling across the plain, too shallow to float a ship, too weak to turn a wheel, again and again losing itself in swamp and sand. "Do not trouble me," the river cries, as the hills draw closer and closer. "I want to live!" But the hills pay no attention to the river's prayer. On they come, and the river chafes against their bases. But while it chafes and frets and scolds, the current deepens and increases in volume and momentum, until at last a thousand ships are sailing on its surface, and its shores are musical with the hum and whir of factories and mills. The jubilant hills look down upon the redeemed river, saying, "We came that you might have life, and that you might

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have it more abundantly." That is what Christ would do for us. He constrains us that he may enlarge us. He lays his hand upon us that he may lift us up. O men and women! some of you are wasting your lives because you have never consecrated them. You are allowing your existence to flow out over the sands of society and business, and your life is lost. You know you are not living. No man truly lives who is not living unto God. Give yourself to the Lord of life. Let his constraining hand take hold of you, for his word is true: "My yoke is easy, and my burden is light." May he who is the Lord of life fill us with himself!

Books and Authors

Religious Life in the Prayer-Book[1]

Dr. Tiffany has not written for members of the Episcopal communion alone, nor has he treated the Prayer-Book of the Episcopal Church in a narrow or divisive spirit; on the contrary, the distinctive note of his interpretation of the Prayer-Book is spiritual catholicity. His treatment of his theme is a model of sweet reasonableness, without any sacrifice of strength. "The Conception of the Christian Life Implied in the Book of Common Prayer," the sub-title of this volume, admirably describes its purpose and its method; and it is because Dr. Tiffany has so consistently worked out this purpose that his book has great value for Christians of every name and kind. It has value for those who do not use the Book of Common Prayer, as for those who use it habitually. He has presented, in fact, in these pages, a rational and uplifting view of the religious life. In a series of chapters he has pointed out the significance of prayer, shown why the Christian life is rational and intelligent, interpreted the free use of the Scriptures in the Prayer-Book as not only introducing a noble element of worship in the Psalter and the lessons, but as expressing in the course of the year the whole range of Christian experience. He quotes Bishop Lay as saying: "The reading of the Psalter is for the Episcopalian what the experience or class meeting is for the Methodist, only that the personal pronoun *I* is subdued or left out altogether." He emphasizes the value of the collects as representing the highest expression of Christian aspiration and attainment in character during all the Christian centuries. He points out the influence of the Christian year, with its constant reminder of the great historical events in the life of Christ and of the Christian Church; he interprets baptism and the Lord's Supper in their relations to Christian experience, and closes by a discussion of the spiritual service and functions of the Christian ministry. It will be seen by this résumé that Dr. Tiffany has treated the Prayer-Book from the side which makes it significant and valuable to Christian men of every creed. He has taken it as a text-book of the spiritual life; and his interpretation is one of suggestiveness and helpfulness. The volume has that quality of meditativeness which is so often absent from the religious expressions of an age overburdened by the consciousness of great struggles or by the necessity for incessant action. It is a book for the quiet hour.

[1] *The Prayer-Book and the Christian Life.* By C. C. Tiffany, D.D. Charles Scribner's Sons, New York. $1.25.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending February 3. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

HISTORY AND TRAVEL

The articles by Mr. George Kennan which appeared in The Outlook last summer and autumn under the general title "George Kennan's Story of the War" have now been revised, gathered into book form with some additions, and published under the title *Campaigning in Cuba.* (The Century Company, New York.) The reasons which governed the editors of The Outlook in proposing to Mr. Kennan to follow the Cuban campaign in the interest of the readers of this paper are precisely the reasons which give this volume

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permanent value and interest. In his Siberian investigations he had shown in a remarkable degree the qualities of persistence, accuracy, close observation, and, above all, of absolute fair-mindedness. Lately we quoted from the current "Atlantic Monthly" Kropotkin's account of an interview in London with Mr. Kennan after the latter's return from Siberia, in which Kropotkin says "he knew everything worth knowing about Siberia." In Cuba Mr. Kennan employed the same thorough methods; he avoids second-hand knowledge; he describes clearly just what he saw; he avoids that pitfall of so many Cuban war correspondents—the desire to write by main force something impressionistic, dramatic, brilliant, intense; he deals with facts, not fancies; he rarely argues, and when deductions and conclusions are put forward they are buttressed with indisputable proof. At the same time Mr. Kennan does not neglect the picturesque; there are not a few delightful bits of description, abundance of local color, and an occasional gleam of humor, such, for instance, as is found in the amusing account of his far from amusing experience in being excluded from the Red Cross ship at Santiago, through fear of infection, while the officers and sailors of the ship daily went ashore. In re-reading these articles in their present form one cannot but be struck with the fact that the points upon which Mr. Kennan lays most stress are exactly those which all investigation since the war have shown to be essential and material; for instance, his story of the moving of Shafter's army to Cuba, of the lack of boats for landing, defects of transport service, lack of tents, ambulances, and medical supplies, facilities for boiling water, etc., etc., laid down, in advance of the taking of testimony, just those weaknesses which the evidence before the Army Commission has substantiated, so far as slack questioning and indifference on the part of the Commission would allow. The readers of The Outlook have in many ways shown their profound interest in Mr. Kennan's articles, and we have no hesitation in predicting for the book an extended and cordial reception.

It is not probable that time will add materially to our knowledge of the cause and manner of the destruction of the battle-ship Maine. All that is known—the circumstances preceding, attending, and following the disaster—is told simply and well in Captain Charles D. Sigsbee's personal narrative, *The Maine: An Account of Her Destruction in Havana Harbor*. Captain Sigsbee writes with great particularity, with no bitterness, and with careful discrimination between fact, theory, and conjecture. The evidence that convinced our commission of experts that the explosion was caused intentionally and from outside the ship is clearly set forth, and there are very few readers who will not find it absolutely convincing. Appendices present the findings of the naval courts, American and Spanish, lists of the dead and wounded, and other matters of use for reference. The publishers have illustrated the book fully and carefully. It is authoritative, satisfactory, complete. (The Century Company, New York.)

Now that the Hawaiian Islands have become a part of our Republic, their history should be a matter of interest to all our intelligent boys and girls. In *The Transformation of Hawaii* this history, from the date of Captain Cook's discovery in 1778 to the date of the recent annexation, is told by Belle M. Brain in a style level to youthful comprehension and interesting to the general reader. A dozen illustrations accompany the story, a main point of which is to show the controlling influence which American missionary enterprise exerted in effecting the transformation of savages into a civilized people. (The Revell Company, New York.)

America in Hawaii, by Edmund Janes Carpenter, devotes nineteen pages to the primitive Hawaiians and their brutal treatment by their first European visitors, nine pages to the supremely important work of the missionaries, thirty-seven pages to Hawaiian commerce and the sugar industry, and one hundred and eighty-six pages to the political events ending in annexation. The author is an uncritical apologist for everything which helped along the final consummation. (Small, Maynard & Co., Boston.)

When the American pioneers were pushing forward to the westward from Virginia, Pennsylvania, and the Carolinas, Fort Loudon, in what is now Tennessee, was for four years the most advanced outpost. Built by Andrew Lewis in 1756 with the

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avowed object of forming a protection for the Cherokee Indians against their French enemies, it was in reality a haven of safety for terrified settlers threatened by the Cherokees, and a point of vantage coveted by the Indians more and more as they yielded to the wiles of the French. The exciting tale of its siege and surrender, of the ensuing Indian treachery and slaughter, of the heroism and gallantry of its commanders, and of the stirring adventures of an individual family of settlers, is told dramatically and effectively by Miss Murfree (" Charles Egbert Craddock "), under the title *The Story of Old Fort Loudon*. A guise of semi-fiction is assumed, but the real value of the book is historical. The pictures of pioneer life presented are striking and remain in the memory. (The Macmillan Company, New York.)

EDUCATIONAL

Professor Lewis E. Gates, of Harvard, has brought together, under the title *Three Studies in Literature*, his introductory essays in volumes of selections from the prose writings of Francis Jeffrey, Cardinal Newman, and Matthew Arnold. Professor Gates is fortunate in his subjects. His subjects are fortunate in his justly discriminating appreciation. The reader is fortunate in his illuminating treatment of these notable characters, often misunderstood and disparaged—the brilliant reviewer, the spiritual rhetorician, the humanistic critic. These masterly Studies should be in the hands of all students of our literature in this century. (The Macmillan Company, New York.)

Professor Douglas H. Campbell, of the Leland Stanford University, has issued in book form his last year's *Lectures on the Evolution of Plants*. While presenting few or no statements which may not be found in the text-books, Professor Campbell undertakes to give what is not elsewhere found in English, " a connected account of the development of the plant kingdom from an evolutionary standpoint." This has been done in as untechnical a manner as the subject admits of, for the interest of the general reader, as well as for botanists and zoölogists, who are alike concerned with the problems of biological evolution. (The Macmillan Company, New York.)

The Homeric Palace, by Norman Morrison Isham, A.M., architect, is a small and handsomely finished book, of interest to every reader of the Homeric poems, whether in the original or in translations. The site, approaches, defenses, and apartments of the royal stronghold are illustrated by a series of plans, which, with the text, give a lucid description, compactly embodying the main information derivable from a combined study both of the ruins and the poems. (The Preston & Rounds Company, Providence.)

In the Self and Sex Series has appeared *What a Young Woman Ought to Know*, by Dr. Mary Wood-Allen, of the Woman's Christian Temperance Union, and by Sylvanus Stall, D.D. Dr. Wood-Allen is well known to our readers through her contributions. This book is a simple, direct statement of the value of health and the way to preserve it. The facts on which many young girls stumble by experience, of which too often they learn through sources that mislead them, are in this little volume told distinctly but with refinement. (The Vir Publishing Company, Toronto.)

The Macmillan Company (New York) have issued Pope's translation of the *Iliad*, with introduction, notes, and a short biographical sketch, sympathetic and discriminating, by Alfred Smith, of the Philadelphia High School. The essay on " The Homeric Poems " is scholarly, yet simply written. The publishers have used care in the making of the book; the type is large and clear.

The study of history has been made so interesting that it is not remarkable that it should be the most popular of school studies. The new theory, and a wise one, that a child in beginning the study of geography should be taught that the starting-point for everywhere is his school, and that geographical facts are to be learned *en route*, is now employed in beginning the study of history. *Colonial Life in New Hampshire*, by James H. Fassett (Ginn & Co., Boston), shows how interesting history can be made to young children. The leading facts in the development of the State, the relations to the mother country, to surrounding colonies, the stories of the brave men and women who were its founders, and the growth of its commerce, are all told geographically, and hold the attention of the reader, old

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or young. The style is not "juvenile;" it is dignified and educational.

RELIGION AND PHILOSOPHY

The Rev. F. B. Meyer's book on the first twelve chapters of the Gospel of St. John, entitled "The Life and Light of Men," has been followed by another, *Love to the Uttermost*, covering the remainder of that Gospel by expository chapters on the Table Discourse of Jesus and his concluding prayer. To this is added a similar treatment of his Passion and Resurrection, as narrated by the four evangelists. (The Revell Company, New York.)

Women of the New Testament, by Professor Adeney, of London, whose little book, "How to Read the Bible," we have repeatedly commended, is a welcome addition to the home library of wholesome religious reading. With equal learning and good sense Professor Adeney makes the most of the meager information we possess of the character and doings of the women of the primitive Christian age, weaving practical lessons together with correction both of popular misconceptions and the eccentricities of theological interpretation. A glow of devout feeling pervades the volume. (E. R. Herrick & Co., New York.)

Suggestive Illustrations on the Gospel of John is one of a series by Dr. Peloubet, the author of the well-known "Select Notes on the International Sunday-School Lessons," of which he has issued a volume annually for the past twenty-five years. Dr. Peloubet's design is to make up a commentary on the New Testament from these select notes, collected, revised, and completed, but to publish the large amount of illustrative matter that has been combined with them in separate volumes "for the use of pastors, Sunday-school teachers, leaders of prayer-meetings and the home." The present volume, the third of its kind, is a handy commonplace book of library notes and other illustrative material, and is conveniently indexed. (E. R. Herrick & Co., New York.)

Bible Stories of the Old Testament is the children's volume of the Modern Reader's Bible. It was a very happy idea of Dr. Moulton to bring together in this way the stories of the Old Testament, and they constitute an admirable classic out of which to read to the younger children, and an admirable preparation for education in Bible history and literature as the children get older. (The Macmillan Company, New York.)

The second volume of *Mr. C. H. Spurgeon's Autobiography* continues the story of this remarkable man, written certainly with more freedom and less reserve than modern taste would require, but perhaps for that very reason the more interesting from a psychological, and even from a religious, point of view. (The Fleming H. Revell Company, New York.)

The reader who accepts the characters and the administration of the "Old First Church of New York City," as depicted in *Sour Saints and Sweet Sinners*, by Carlos Martyn, as representative of church members and church administration, will have much to unlearn when he meets church members and learns of church administration. The purpose of the book —if it has a purpose—could have been better accomplished if truth had been its foundation. Any man who believes that the church is the nursery for hypocrisy, meanness, slander, looseness of moral perception, will in "Sour Saints and Sweet Sinners" find abundant confirmation. If the book possessed strength enough to recommend it to the public, well might the church exclaim, "A man's enemies are they of his own household." (F. Tennyson Neely, New York.)

A Daughter of Israel, by Rose Porter (E. P. Dutton, New York), is the story of Jephtha and his daughter. The Old Testament story is followed pretty closely. The historical background and the incidents are, the writer tells us, what seem probable. The story is simply told, but its keynote is sadness.

ECONOMIC PROBLEMS

Economics, by Edward T. Devine, General Secretary of the Charity Organization Society of New York, deals lucidly with the fundamental propositions in the production, consumption, and distribution of wealth. It is written in a progressive spirit by an author familiar with the latest writings of advanced economists, but at the same time in a conservative spirit, since the author recognizes that new truth has not falsified, but merely amplified, the truths which previous generations have

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concurred in recognizing. The book is intended for students of the subject in colleges and possibly in high schools, but will serve more advanced scholars whose economic studies have been specialized or fragmentary. Typographically the book is exceptionally attractive. We are informed that several institutions of both college and high-school grade have determined to use it in class work. (The Macmillan Company, New York.)

The City Wilderness, edited by Robert A. Woods, Head Worker of the South End House, Boston, is a book of pre-eminent moral value. We say moral value, because the author's keen and quickening interest in tenement-house life has been a moral interest—equally removed from the dry-as-dust scientific interest of the mere investigator, or the love of the picturesque of the mere writer. Mr. Woods and most of those associated with him in the preparation of this volume have lived for years in a working-class district—exceptional neither for badness nor goodness—and they have studied conditions as men of conscience must study them—caring supremely for those things which affect character. This does not mean that there is any lack of interest in economic conditions. In fact, Mr. Wood's chapter on "Work and Wages" is worth any volume of statistics published, in the matter of presenting an accurate as well as a clear picture of economic conditions. But the interest in these conditions, which has been the spring of the singularly discriminating study of them, has been because of their bearing on a wholesome life. We can hardly commend the book too highly to readers who share our interest in the problems of our great cities. (Houghton, Mifflin & Co., Boston.)

A valuable addition to the library of the student of philanthropy is *Social Settlements*, by C. R. Henderson, Professor of Sociology, University of Chicago, in the Handbooks for Practical Workers in Church and Philanthropy, edited by Samuel Macaulay Jackson, Professor of Church History, New York University. (Lentilhon & Co., New York.) The history of the social settlement movement, the theory, methods, and results, are fully treated. A chapter tells how to lay the foundation of every form of settlement. The club, classes, all kinds of recreative circles or societies, libraries, reading-rooms, and the religious activities are as fully considered as the space will allow. The book contains a complete directory of the social settlements to date, and a bibliography that adds greatly to its value. Rarely does a handbook cover its subject as fully as does this on "Social Settlements."

BIOGRAPHY

No writer of our time has given more genuine and harmless amusement to a larger audience than the author of "Alice in Wonderland." *The Life and Letters of Lewis Carroll*, prepared by Mr. Dodgson's nephew, Mr. S. D. Collingwood, shows us the man as he was—simple, cheerful, humorous, unselfish, thoughtful of others, delighted in games and puzzles, eccentric in some trifles but large-hearted in essentials, deeply and purely religious, a man thoroughly wholesome and delightfully companionable to those who really knew him. Far the most enjoyable part of this thoroughly enjoyable volume consists in the letters written by Mr. Dodgson to his child friends; and from these letters we hope to quote in the future. The book is well illustrated; the pictures include many photographs taken of children and noted persons by Mr. Dodgson, who was a skilled amateur photographer. (The Century Company, New York.)

John Sullivan Dwight is the title of one of those biographies whose value it is hard to weigh and determine. Mr. Dwight was one of the lesser-known members of the literary circle in Boston which revolved now about Brook Farm, now about the old "Atlantic Monthly," now about the Saturday Club. He began life as a minister of the Gospel, and finished it as a musical critic of more than local reputation; he was mentioned affectionately in Lowell's "Fable for Critics;" and the record of his life has fallen into the hands of a kindly biographer, Mr. George Willis Cooke, who does his best to make a National figure out of a peculiarly Bostonian personality. (Small, Maynard & Co., Boston.)

MISCELLANEOUS

Plains and Uplands of Old France, by Henry Copley Greene, is a facilely written and handsomely printed little record in prose and verse of a bicycle trip in France, of more interest perhaps to the author and

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his friends than to the general reader. (Small, Maynard & Co., Boston.)

The Foundations of Zoölogy, by William Keith Brooks, Ph.D., LL.D., of Johns Hopkins University, comprises thirteen lectures given at Columbia University on the principles of science as illustrated by zoölogy. The title hardly indicates what the reader discovers, that the philosophical interest dominates the physical. The author's purpose is to show that there is nothing in the acceptance of mechanical conceptions of life and consciousness and mind inconsistent with our fundamental beliefs concerning freedom, duty, responsibility, or even immortality. This from an avowed, though independent, disciple of Berkeley is quite striking. But Professor Brooks checks the rising protest by a definition which divests the startling word of suspicion: "Belief that everything in nature is mechanical is neither more nor less than belief that everything in nature is orderly and what might have been expected." He scouts the notion of any incompatibility between natural law and liberty, and declares that science discovers in nature none of the "necessity" that philosophers talk of, science finding only that things *do* take place, not that they *must*, and in an orderly, not an arbitrary, way. But, "when we say nature is orderly, we mean each event may be a sign which leads us to expect other events with confidence." Professor Brooks parts with the old teleology in denying that nature shows marks of contrivance, a term which savors to him of interference with natural order, but finds "a wider teleology" in the purposiveness apparent everywhere in organic nature. His critiques on scientists and philosophers are impartially bestowed throughout his somewhat leisurely discussion, which is characterized by an admirably judicial drawing of the lines between things proven and things not proven. With full recognition of the open questions, and the possibilities before a science yet in its infancy and obligated to all modesty of assertion, he declares that there are at present insuperable objections to the view that the organizing influence which we call "life" is either matter or energy. While the reduction of the phenomena of life to those mechanical principles which hold good in the organic world would show these two worlds to be different aspects of one and the same world, "it could not show that man is anything else than man, or mind anything but mind." For one who would cultivate either in physics or metaphysics a severely scientific spirit Professor Brooks's work is an admirable discipline. (Published for the Columbia University Press by the Macmillan Company, New York.)

A collection of twenty-nine essays on books, authors, friendship, church and religion, and other subjects nearly or remotely related, by Beulah C. Garretson, has been published by the J. B. Lippincott Company (Philadelphia) under the title *Fireside Fancies*.

Books Received

For the week ending February 10

ALLYN & BACON, BOSTON

Eliot, George. Silas Marner. Edited by W. Patterson Atkinson. 40 cts. (The Academy Series of English Classics.)

A. C. ARMSTRONG & SON, NEW YORK

Lawler, John. Book Auctions in England in the Seventeenth Century. $1.25.

BROWN & CO., BOSTON

Where to Educate, 1898-1899. Edited by Grace Powers Thomas. $3.

R. F. FENNO & CO., NEW YORK

Winter, John Strange. Wedlock. 75 cts.

FUNK & WAGNALLS CO., NEW YORK

Banks, Rev. Louis Albert, D.D. Anecdotes and Morals. $1.50.

A. GOLDMAN, NEW YORK

Hinckley, A. G., M.D. A Key to Health.

LONGMANS, GREEN & CO., NEW YORK

Russell, James E. German Higher Schools. $2.25.

MACMILLAN & CO., NEW YORK

Green, Samuel G. The Christian Creed and the Creeds of Christendom. $1.75. (The Angus Lectureship, II.)

Botsford, George Willis. A History of Greece. $1.10.

Kyd, Thomas. The Spanish Tragedy. Edited by J. Schick. 50 cts.

Burns, Robert. The Songs of, 50 cts; The Poems of, 50 cts. Edited by Israel Gollancz. (The Temple Classics.)

Byron, Lord. Childe Harold. Edited by Israel Gollancz. 50 cts. (Temple Classics.)

Keats, John. Endymion and the Longer Poems. Edited by Israel Gollancz. 50 cts. (The Temple Classics.)

Browning, Robert. Paracelsus. Edited by Israel Gollancz. 50 cts. (The Temple Classics.)

Mahabharata. The Epic of Ancient India Condensed into English Verse by Romesh Dutt, C.I.E. Edited by Israel Gollancz. 50 cts. (The Temple Classics.)

Seligman, Edwin R. A. The Shifting and Incidence of Taxation. $3.

IVAN PANIN, GRAFTON, MASS.

Panin, Ivan. Thoughts.

G. P. PUTNAM'S SONS, NEW YORK

Boissier, Gaston. Roman Africa. $1.75.

Kautzsch, E. The Literature of the Old Testament. $2.

Griffiths, Major Arthur. Mysteries of Police and Crime. 2 Volumes. $5.

CHARLES SCRIBNER'S SONS, NEW YORK

Robinson, Albert Gardner. The Porto Rico of To-Day. $1.50.

Berry, Arthur. A Short History of Astronomy. $1.50.

Ladd, George Trumbull. Essays on the Higher Education. $1.

Récéjac, E. The Bases of the Mystic Knowledge. Translated by Sara Carr Upton. $2.50.

Stearns, Wallace Nelson. A Manual of Patrology. Introduction by J. H. Thayer, D.D. $1.50.

WILLIAM H. YOUNG & CO., NEW YORK

Spencer, Very Rev. Francis Aloysius. The Four Gospels: A New Translation. Preface by His Eminence James, Cardinal Gibbons.

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The Religious World

The Death of Bishop Williams

The Rt. Rev. John Williams, Presiding Bishop of the Protestant Episcopal Church of the United States, died at Middletown, Conn., on Tuesday, February 7, 1899. Bishop Williams was born at Deerfield, Mass., August 30, 1817. He was a graduate of Harvard College. His parents were Unitarians, but he became an Episcopalian while in college. He was ordained in 1838. The only church of which he was rector was St. George's in Schenectady. In 1848 he was chosen President of Trinity College. In 1851 he was consecrated as Coadjutor Bishop of Connecticut. From the fact that many students of theology desired to study with him was developed the beginnings of the Berkeley Divinity School at Middletown, Conn., which was chartered in 1854. From the first, Bishop Williams was Dean of the school. He succeeded to the Chancellorship of Trinity College and the Bishopric of Connecticut on the death of Bishop Brownell in 1885. In 1887 he became Presiding Bishop of the Church. His successor in that position will be the Rt. Rev. Thomas M. Clark, D.D., Bishop of Rhode Island. Bishop Williams was a voluminous author, a teacher who had a large and lasting influence over his students, and a man widely esteemed and loved in the communion of which he was long one of the most prominent figures.

A Missionary Crisis

The clouds do not lift from the work of our oldest missionary society, the American Board. The February announcement is that the receipts for the first third of the present financial year are about $50,000 less than for the same period of last year. The difference is said to be mainly due to a falling off in legacies received. To whatever due, it is gravely disquieting in view of the fact that last year's work was conducted on a basis of retrenched operations and salaries reduced to the lowest living-point. The real trouble is that, for one reason or another, two-fifths of the Congregational churches do not contribute to a work peculiarly their own. Some way ought to be found to induce the forgetful or neglectful to do their proper part. A large share of the responsibility rests primarily with pastors, not all of whom, it must be admitted, are faithful to their stewardship in the vital point of cultivating the missionary spirit in their churches. The apparent crisis is, we hope, a turning-point for the better. In view of the forward movement that has just been initiated, Mr. Luther D. Wishard, whose long experience in the service of the International Committee of the Young Men's Christian Association, as founder and director of the Christian student movement in this and other countries, gives him special qualifications for awakening and directing the activities of laymen, has taken charge of the work, and beneficial effects are already beginning to appear.

Evangelization in France

A drawing-room meeting in the interest of French evangelization was held on the afternoon of Tuesday, January 31, at the residence of Mr. James Stokes in New York City. The host, who has practically and munificently shown his interest in the French people, presided and introduced the speakers. Mr. William E. Dodge spoke earnestly of the debt which America owes the Huguenots. The revocation of the Edict of Nantes drove out of France some of her choicest people. They introduced into England and America great skill in arts and manufactures; but, still better, they infused a fine strain of blood which is manifest in the descendants of those exiles for conscience' sake. We do not apologize for sending the Gospel to France, although most of the people are Roman Catholics; for we are restoring to her the Gospel of which she was deprived by a terrific and unjust persecution. The Rev. Dr. Thomas C. Hall dwelt upon the historic associations of France and the United States, and the great influence which each nation has had over the development of the other. Although France sends us books and dramas which are injurious, she sends us also many helpful things. The stream should be purified at its source. Only the Gospel, of which the French people have been left in igno-

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rance, can heal the springs of national and social life. Pastor Jean E. Knatz, the delegate of the evangelical churches of France, told many interesting facts and incidents about his own country. He showed that there is in many places a welcome ready for the Gospel. The people are hungry for it. They are ready to give largely out of their poverty. Now and then a man brings the savings of a lifetime. The Protestants are but six hundred thousand in a population of over thirty-eight millions, but they are influential out of proportion to their numbers. They are the survivors of centuries of persecution. Many an old Huguenot farm-house has its *cache du pasteur*, "hiding-place of the pastor," a well-concealed recess back of the chimney or elsewhere, covered with wainscoting, where the visiting minister could be safely stowed when enemies searched for him The evangelical churches of France are doing all they can to overtake the necessities of their country, but need aid for a work disproportioned to their strength.

A New Church in Alaska

Of more importance than might be the building of a cathedral elsewhere was the opening of the new Congregational church which has just been erected in Douglas, Alaska. Douglas is near Juneau, the metropolis of the Territory. It is in the midst of glorious scenery, where towering mountains rise abruptly from an arm of the sea. Juneau in almost every respect is the most important town in Alaska, but it was already sufficiently supplied with churches. Douglas, however, which is located about three miles distant, and is chiefly composed of those who are employed in the great Treadwell Mine, was without a church of any kind, but with a population which needed the ministry of the Gospel as much as any in the world. There the Rev. L. L. Wirt decided to establish his mission, and there he is doing a remarkable work. Last May there were but six members of his church; by the middle of December there were ninety-five members. The new building is of modest proportions, costing but $3,200, but few more pretentious edifices are used to better advantage. The Presbyterians are doing the largest work in Alaska, but here and there other denominations are performing a service equally valuable, if not as large. Mr. Wirt, the pastor of the Douglas Church, is a gracious and cultivated gentleman, who understands his people and is appreciated by them.

The Rev. Alexander Maclaren, D.D.

The great Manchester preacher, whose sermons are among the few which are read by intelligent people in many lands, was seventy-three years of age on the 11th of February. He is so prominent a figure in the religious world that we are sure our readers will be grateful for the following glimpse of him and his methods which we take from the "British Weekly:" "The wonderful energy and vigor he displays in his pulpit work at his age is truly remarkable. He not only preaches for forty minutes every Sunday, but conducts every detail of the service, apparently without fatigue. He invariably preaches on Wednesday evenings, and his short expositions are singularly felicitous and helpful. It is not generally known that Dr. Maclaren has an only son, who takes a very active part in the work of the church, on Sundays particularly, in conducting visitors to pews. He also takes a generous interest in the well-being of tram-car men, especially at Christmas-time, to promote their happiness."

The New Bishop of Sacramento

The recent consecration in San Francisco of the Rev. William Hall Moreland as Bishop of Sacramento recalls the fact that it was not till 1853 that Bishop Kip sailed around Cape Horn for San Francisco as missionary bishop. In 1874 Bishop Wingfield was appointed for the diocese of Sacramento. At Bishop Moreland's consecration six bishops of the Pacific slope and more than a hundred clergy were present. The Archbishop of the Greek Church in Alaska, with four priests, was also in attendance by invitation. The consecration occurred in the midst of convention week, and the Bishop of Salt Lake, who preached the convention sermon, dwelt on the part to be taken by California in our new relations with the Pacific coasts of Asia. The Episcopal Church in California is full of missionary zeal, and has taken strong root in the life of the State. Its missions are maintained

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in every county, while hospitals and orphanages, reading-rooms and rescue work, show its multifarious activities in the cities. It deserves mention that the Bishop of Sacramento was the first ever consecrated west of Omaha.

American Churches and the Czar's Manifesto

We have peculiar pleasure in calling attention to a movement which has been started in this country for arousing interest in the manifesto of the Czar concerning disarmament. Through the efforts of Professor Walter Rauschenbusch, of the Rochester Theological Seminary, something practical has been done in that city. At a meeting of twelve of the leading clergymen of Rochester, the suggestion was received with so much favor that it was decided to begin work at once. According to a plan of operations adopted, a circular letter will be drawn up and sent to all the clergymen in the city, asking them to devote one sermon to the Czar's rescript, and to the importance of the measures he suggests. It is the desire of the promoters of the movement that the sermons shall, as far as possible, be preached on the same day. A form of resolution approving an international conference for the discussion of the topics mentioned in the supplement to the Czar's rescript has been drawn up to be submitted to each congregation. The vote upon it will be forwarded not only to the President of the United States, but also to the Czar himself. A committee has been appointed to wait upon the Board of Education to get permission to have the matter brought to the attention of the pupils in the public schools. It has also been suggested that on the 22d of February the principals or some other person make brief addresses in the schools on the evils of war and the advantages of peace. An effort will be made to interest the labor element of the city to co-operate in the work. A clergyman will bring it before the Labor Lyceum, an organization formed for the discussion of all questions of especial interest to the working classes. An attempt will then be made to have all the trade-unions of the city take favorable action upon the Czar's plan. Finally, the Chamber of Commerce and all other leading organizations of the city, whether social, literary, educational, or charitable, will be asked to take similar action. An account of whatever is done will, like the votes already mentioned, be forwarded to both the Czar and the President. It is the hope of Professor Rauschenbusch and the clergymen co-operating with him that the movement begun in Rochester will commend itself to such an extent to the Christian people in every part of the country that they will do what they can to promote it.

Missionary Spheres of Influence

Dr. Griffeth John, of Hankow, China, recently delivered an address which ought to be widely read by all who are engaged in the work of foreign missions. His subject was, "How to Accentuate Protestant Unity in China." On the importance of such unity he earnestly insisted. In order to realize it, Dr. John said that it is necessary that the need of the work which each branch of the Church is doing should be recognized; all competition should disappear, and all attempts at proselyting among converts should be discouraged. "We hear," he says, "a great deal these days about spheres of influence. The great European Powers are gone mad over the matter. Personally, I think the missions would do well to come to a friendly understanding with each other with regard to their respective spheres of influence. It would prevent waste of time and energy; and it would conduce to harmony and good feeling. But let us all be fair and honorable in the matter. Let us beware of the earth-greed that has taken possession of the nations." The speaker also earnestly protested against overlapping, and suggested that all the Protestant societies should keep up friendly social intercourse, hold united prayer-meetings, exchange pulpits, hold united native services, use union hymn-books, and have a union church, where the converts of all churches might meet for worship at stated intervals. In speaking of affairs in China, this eminent missionary took a very hopeful view. He said: "We are entering on a new state of things in China, and we are called upon to enter on new lines of action in many directions. If there ever was a time when a strong pull, a long pull, and a pull all together was needed, it is now."

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"Are Our Hands Clean?"

[We print below three letters which fairly represent several we have received taking exception to the argument advanced by Dr. S. D. McConnell in a recent issue of The Outlook. Dr. McConnell, in discussing the question whether or not the people of the United States are capable, judging by their record, of justly governing foreign races less civilized than themselves, took the general ground—in which we heartily agree with him—that we have shown such a capacity in our dealing with the negroes and the Indians, and that we are likely to be actuated by motives of justice and philanthropy in Cuba and the Philippines. Taking this general ground, however, does not compel him or compel us to defend all the specific acts of this Government in its dealing with the Indians and the negroes. As our readers very well know, The Outlook has persistently attacked injustice, greed, and cruelty when they have been shown—as they too often have been shown—toward the Indian and the negro. We think that Dr. McConnell will be found in active sympathy with every endeavor to make the negro and the Indian good citizens, and that he will agree with us and with our readers that our new responsibilities toward the Cubans and the Filipinos do not in the least take away our responsibilities toward the black man and the red man within our own borders. Our own opinion is that the increase of our responsibilities and duties abroad will give us new strength, new courage, and new determination to deal justly and efficiently with similar problems at home.—THE EDITORS.]

A Black Picture of Present Conditions

To the Editors of The Outlook:

Is it in order to enter a mild protest against the article entitled "Are Our Hands Clean?" in The Outlook of January 28, or shall we seek to forget the records and sustain governmental treatment of the Indian and negro on a patriotic basis regardless of the facts?

One very strange proposition confronts us in the article referred to: to wit, that there are two standards by which the question may be adjusted—first, judgment by an ideal of absolute or even proximate perfection; second, that practical standard which men and nations actually do use. What is this latter proposition? Does Dr. McConnell mean that if certain ends are attained, even though coupled with injustice, fraud, and corruption, the means are of less importance than the end attained? or, in other words, should the violation of treaties, deception by Indian agents, and the corruption of Indian traders be viewed simply as a sharp business transaction between a Christian nation and a savage race? Colonel Roosevelt speaks wisely when he says that at the root of all our difficulties with the Indians was that of the occupation of the land itself. From the beginning of Anglo-Saxon domination on this continent, the desire for new land, both timber and arable, has been so marked that the Indian has been forced, through the greed of the white man, to relinquish that which signed treaties said he should hold. The Great Father at Washington has yielded many times to political pressure, backed by corporate or private greed, and, whether by right or equity the Indian is entitled to ownership, the Government has certainly conceded this by entering into agreements by which certain portions should be held inviolate and sacred. As a race the Indians are doomed. The inroads of contagious disease, aided by the fire-water of their white friend and brother, the swift bullet of the frontiersman, the hopelessness of their cause, have reduced their numbers until they are no longer a factor in the power or stability of the Nation.

The conclusion as to the savagery of the Indian is conceded. He and his companion of the plains, the buffalo, have gone down together, and by much the same process. There is in the record of his treatment much of the Roman system of domination and control, and but little of the Christ-spirit of love and forbearance. The summing up of the argument referred to would indicate fairly and without injustice: first, that the Indian has no rights as an Indian and never had any; second, that his refusal to become civilized entitles him to such treatment as has and will be meted out; third, that, while the Government has been foolish and in

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some cases dishonest, on the basis of the practical standard referred to no serious fault can possibly be laid at the door of the philanthropic "Great Father."

Now as to the case of the negro. The conditions existing as to the control of this race are essentially quite different from that of the Indian. The negro is a citizen, and of necessity must conform not only to the general law but to the State authority; and in this capacity the right of franchise is of importance largely along the line of the particular regulations which may prevail in a localized way.

It is true that much stress has been laid upon the advanced thought which prompted the right of citizenship to a race who were manifestly unfit to exercise it, and who, by lack of training, education, or the exercise of independence, had not learned to decide any cause, either moral or mental, by legitimate processes. For some two hundred and fifty years the black man has been subjected to a peculiar and most unreasonable sort of condition, by which his bone, blood, and nerve were utilized by a dominant race. The question as to whether his condition was better as a slave in the South than it could possibly be in Africa is really of no importance. The entire process, from the moment when captivity began to the end of the long, dark, horrible night, was not in any sense other than mercenary. The man who stole him and the receiver of the property stolen were actuated only by motives of gain. If he was a likely, broad-shouldered, good type physically, the only question with the purchaser was along the line of a profitable investment, or the same principle upon which one purchases a horse. In the meantime, the son of the master must be educated, trained, and fitted for the position in life which Providence (?) had provided. A long line of prominent statesmen, lawyers, professional and business men were evolved by this system, and the eloquence and ability of many of these distinguished citizens stand out on our National records. We revere their names, but cannot escape the conclusion that the long line of patient black toilers have somehow been deprived of a God-given right, and that the dusky faces of many who have gone down into unknown graves might have been an inspiration to their fellows had equity been practiced. And now does this Nation owe the negro anything? Some one has stolen his birthright. Some one has denied him a chance. If for one hundred years he has paid your Southern college bills, is it a fair proposition that for one hundred years you should pay his? He is here and to stay. A prolific race, what will you do with him when the sixteen-million mark is reached? While the Government has granted a power of citizenship, it is well known that the law is rendered void by the application of local authority, and if one dozen white men decide that no negro shall vote, the authority of the United States has not as yet been brought into effect. The Government in the South is essentially a white man's government, and the negro is at the mercy of this condition. So the power to vote resolves itself into the expediency of voting. The negroes are ignorant, helpless, despised, and ostracized. There is a dark cloud on the horizon, and it is growing. The application of large intelligence and judgment may be necessary, for every year adds to the congestion.

H. B. Woods.

Milwaukee, Wis.

The Civilized Indian

To the Editors of The Outlook:

The Outlook has so long been a friend, tried and true, of the Indian that, after reading an article by one of your contributors in a recent issue, in which that race was relegated to "irreclaimable savagery," I venture to send a few extracts from letters written by Apaches, which may help to cheer some of your readers interested in that cause, with the hope that, after all, it is not yet a lost one. The former record of this tribe was surely wild and warlike enough to meet the case in hand; while these letters and the facts behind them are strongly in evidence that even these Indians are not such "untamable savages" as the author of "Are Our Hands Clean?" would indicate.

The first letter was dictated by an Apache mother of the Chiricahua band, through an interpreter, to her child at Carlisle—this band being then prisoners of war at Mount Vernon Barracks, Ala.

FROM EACHIN

My dear daughter:

I like to see your letter again pretty soon. When you write letter then put on your name

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so I will know it. When you write letters you put no name so we don't know who it's for. Put my name, your mother. You must try hard to learn English. I am too old now, maybe I can't live long. None of our friends is sick. I like to see you again. When I see your letter I like that. Maybe pretty soon we will all be like white men. You must study hard to read and write and be good. I want your letter every month.

Good-bye.

YOUR MOTHER.

The second is from a young girl who spent three years at Hampton Institute. During that time the Chiricahuas were transferred to Fort Sill, Oklahoma. She returned to her friends in June, 1897. Last summer she wrote, to a former teacher, of her work as matron in the Indian hospital there.

FROM SOPHIE TO-CLANNY

I have been having a lot of sick people in my ward so I have not had much time. I had a little baby boy in my ward and he was so sick when its mother brought him into the Hospital. It was too late then so he died in the Hospital. Oh, the mother of that baby felt very bad. I was in my tent one afternoon and I heard her crying so I went in. I told her not to cry at all, her baby was all right, he is not sick any more, and I told her he would be happier up there than he would down here even if he grew up to be a man. She stopped crying then and she said, "I believe what you said to me because you have been away to school and know more than I do." After that every time I go in the ward she would smile at me.

The writer of the last letter is the daughter of a chief. For a number of years she was at the Carlisle School. After her return to her people she received a position in a Government boarding-school near the post. Her letter is in answer to one soliciting her kindly interest in girls who had been but a short time at an Eastern school, and who were in the Apache camp at Fort Sill.

FROM RAMONA CHIHUAHUA

Josephine and Pauline came home safely some weeks ago but I have not seen them yet. I am working here at the school and do not go home very often. I would like to meet those girls. I am willing to help any that need some help. I am very fond of Bible stories myself and if I see them some Sunday when I am at home I will ask them to come. I have a class here. I have sixteen girls. I believe in God and trust and hope I will never turn away from him. I am glad that I am working here at the school.

My best love to all the Apache girls and boys.

J. E. R.

Orange, N. J.

An Appeal for Reform

To the Editors of The Outlook:

In your issue of January 28 was printed an article by the Rev. S. D. McConnell respecting the treatment the Indian and negro has received from this Nation, which treatment, he declares, in summing up, has been of an extremely creditable character. In this conclusion Mr. McConnell has arrayed against him, so far as the Indian is concerned, many excellent gentlemen, civil and military, who have had unusual opportunities to learn the facts. Among these may be included General Sherman, General Sheridan, General Terry, General Sibley, General Stanley, General Crook, General Howard, General Harvey, General Anger, and the late Major John G. Bourke (a recognized authority on all matters pertaining to Indian affairs in this country).

In 1876 President Grant sent out a Commission to visit the Indians and secure a ceding by them to the Government of the Black Hills country, in which gold had been discovered in 1875. It consisted of George W. Manypenny, ex-Indian Commissioner; General H. H. Sibley; Bishop H. B. Whipple; H. C. Bulis, ex-Lieutenant-Governor of Iowa; Newton Edmunds (a brother of Senator Edmunds), ex-Governor of Dakota Territory; Dr. J. W. Daniels, ex-Indian Agent; and Colonel A. G. Boone, a grandson of Daniel Boone, and who had himself passed half a century among the Indians. It would have been impossible to have intrusted this task to a more competent body of men. The Secretary of the Commission, Mr. Charles M. Hendley, was a stenographer, and accurate reports of all the talks had with the Indians were made by him, and thus became a part of the record. I accompanied the Commission as a newspaper correspondent and was familiar with its work.

The members of this Commission, most of whom had had dealings with the Indians for many years, fully agreed with the army officers above named as to the shortcomings of our Government in its treatment of its red wards, and in presenting their report made this fact very apparent. Thus:

While the Indians received us as friends, and listened with kind attention to our propositions, we were painfully impressed with their lack of confidence in the pledges of the Government. At times they told their story of

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wrongs with such impassioned earnestness that our cheeks crimsoned with shame. In their speeches the recital of the wrongs which their people had suffered at the hands of the whites, the arraignment of the Government for gross acts of injustice and fraud, the description of treaties made only to be broken, the doubts and distrusts of present professions of friendship and good will, were portrayed in colors so vivid and language so terse that admiration and surprise would have kept us silent had not shame and humiliation done so. One chief said: "I am glad to see you; you are our friends; but I hear that you have come to move us. Tell your people that since the Great Father promised that we should never be removed, we have been moved five times." He added, with bitter irony: "I think you had better put the Indians on wheels, and you can run them about whenever you wish." The present condition of the Sioux Indians is such as to awaken the deepest sympathy. They were one of the finest bodies of Indians on this continent. Nicolet, who visited the different tribes of North American Indians, said they were superior to any wild men whom he had seen. They were our friends. The officers of the Northwest Fur Company bear testimony to their uniform friendship to the whites. They say that it was the boast of the Sioux in every council for thirty-five years that their hands had not been stained with the blood of the white man. If many of this powerful tribe have been changed to relentless foes, we must not forget that it is the simple outcome of our own Indian training-school.

In this connection the story told me by one Raymond, at Spotted Tail Agency, is apropos. He said that he was an orphan boy living in Missouri when the California gold excitement began. A party of emigrants from his portion of the State started to the Pacific coast, and he was taken along. His lot was a hard one, marked more by kicks and cuffs than by kindnesses. Finally he fell sick and was abandoned by the roadside, to be there found helpless and alone by a party of Sioux, who put him on a horse, took him to their camp, and treated him with a degree of consideration he had never received from the whites. He grew up with the Indians, married a Sioux woman, and had made his home with that people for a quarter of a century. He said that it was a common thing for the Indians to give ponies to the needy white men on the trail, and to supply them freely with food in their destitution, often placing upon the feet of the whites moccasins taken from their own.

Referring to the treaty of 1851, this Commission, in its report, cited the fact that, though the Government agreed to pay the Indians $50,000 annually for fifty years, the Senate altered the terms of the treaty by cutting the appropriation down to ten years, without the knowledge or consent of the Indians. The Powder River war, it is believed, was the direct result of this particular instance of injustice.

The Sitting Bull war was on when the Commission of 1876 was sent out, and in its report the situation is thus described: "In the early part of the winter of 1875–6, many of the Indians, with the consent of their agents, went out to hunt buffalo in the unceded territory. They had the right to do this under the treaty. There was more reason for them to go at this time because there was an insufficiency of provisions at the agency. December 6, 1875, instructions were sent out from Washington to the several agents to notify these Indians to return to the agencies before the 31st of January, 1876, or they would be regarded as hostile. These instructions reached the Cheyenne River Agency December 20, and Standing Rock Agency December 22, and the runner who was sent from one of these agencies was himself not able to return until February 11. He reported that the Indians received the invitation and warning in good spirit, and answered that they were then engaged in hunting buffalo, and could not accept the invitation at present, but would return early in the spring. It is easy to understand why the most friendly Indians should hesitate to traverse a pathless country, without fuel or shelter, at a time of year when fearful storms endanger human life, and with the knowledge that they would find a limited supply of provisions at the agency." Out of this failure of the Indians to do an impossible thing came the war of 1876, with the Custer massacre; and it is claimed that one of the parties of Indians which our soldiers attacked was at that time on its return to the agency.

Soon after the Civil War General Sherman, General Harney, General Terry, General Anger, N. G. Taylor, J. B. Henderson, S. F. Tappen, and J. B. Sanborn were appointed to make a full inquiry into Indian affairs. In their report, referring to the treaty of 1851, these Commissioners say: "Here civilization made its own compact and guaranteed the rights of the weaker party. It did not stand by

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the guarantee. The treaty was broken, but not by the savages. If the savage resists, civilization, with the Ten Commandments in one hand and the sword in the other, demands his immediate extermination. That he goes to war is not astonishing; he is often compelled to do so. Wrongs that never fail to drive civilized men to deeds of violence are borne by him in silence. Among civilized men war usually springs from a sense of injustice. The best possible way, then, to avoid war is to do no act of injustice. When we learn that the same rule holds good with Indians, the chief difficulty is removed. But it is said that our wars with them have been almost constant. Have we been uniformly unjust? We answer, unhesitatingly, yes."

Oakland, California. JOHN T. BELL.

Correspondence

The Imperialists' Creed

To the Editors of The Outlook:

Can you not find space for the creed which seems to be held by President McKinley and his political advisers?

ARTICLE I. I believe in keeping up the old war taxes to prevent trade with Europe, and the new war taxes to force trade with Asia.

ARTICLE II. I believe in the exclusion of ignorant Europeans, and the inclusion of more ignorant Asiatics.

ARTICLE III. I believe in a protective tariff where farmers would trade abroad, but in free trade where manufacturers seek a market.

ARTICLE IV. I believe the public cannot manage monopolies at home, but can manage subject races on the other side of the globe.

ARTICLE V. I believe in home rule for Ireland, but in alien rule for the Spanish islands.

ARTICLE VI. I believe in a Monroe Doctrine which forbids Europe to interfere with self-government in America, but permits America to interfere with self-government in Asia.

ARTICLE VII. I believe the Spanish islanders are unfit to govern themselves, but will be fit to help govern us.

ARTICLE VIII. I believe the blacks have a right to govern themselves, but that whites and blacks have a right to govern yellows.

ARTICLE IX. I believe that taxation without representation is tyranny when applied to us, but philanthropy when applied by us.

ARTICLE X. I believe that governments get their just powers from the consent of the governed in America, but from the conscious superiority of the governors in Asia.

ARTICLE XI. I believe that militarism and foreign broils are the refuge of despotism in Europe, and of republicanism in America.

ARTICLE XII. I believe that American policies have made a little America, and that European policies will make a Greater America.

S.

Japan and the Japanese

To the Editors of The Outlook:

In The Outlook of December 31 I read and re-read the interesting article of Dr. W. E. Griffis. I am sad to find myself impelled to dispute about the matter with this, one of the greatest authorities. He qualifies my countrymen as a people loving "sugar and superlatives." This is not the fact. There is no other civilized country where so small a quantity of sugar is expended in daily life as in Japan; and in the Japanese language the adjectives do not allow of the grammatical comparison. He accuses the average newspaper correspondent and hasty tourist and the Occidental admirers of "Japonism" of "ignoring both the men and the forces that have made the new Japan," and claims that "New Japan is the creation of the foreign employee." Can a student of truths of history and psychology indorse such a wild and mad assumption? Can a handful of hired aliens "create" a nation of forty millions that "takes a place among the world-powers" in thirty years?

Here is a "gentleman" who gave a boy a Christmas present of five dollars. The boy was the heir to the property that was handed down father to son for a score of centuries. The boy grew a man and became a millionaire. Here steps forward the "gentleman" and claims that the whole property of the millionaire is "the creation of his own." He paints the boy in the blackest possible lines. He finds no intelligence, no virtue, no love of knowledge in the boy, and ascribes all the glory won later by the boy to the five dollars that he has given.

My impending duty in the University forbids me to enter here into a qualitative and quantitative disputation about the facts and conclusions given by Dr. W. E. Griffis. I am not of a people who love taffy, neither am I a victim of ultra-subjectiveness. I myself, personally, as well

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as one of the whole people, am ever and ever more grateful for the enormous deeds of good done to my country by the United States and by the individual benefactors.

ROKURO NAKAREKO.

Johns Hopkins University.

In reply to this Dr. Griffis writes: "Your correspondent will find my impressions of the Japanese in books and periodicals covering a period of over thirty years. The passage in quotation-marks—New Japan is a creation of the foreign employee—is from the Englishman, Professor Basil Hall Chamberlain, who knows the language, literature, and history of Japan as only a few Japanese know them, and who has lived in the Mikado's Empire over twenty years. It is a simple fact that *the average* Japanese writer of to-day ignores the work of foreigners in making the New Japan, which is the one spoken of in the obnoxious passages. It will be a happy day for the Japanese when they shall have digested the honest criticisms of *undecorated* lovers of Japan, who are absolutely free to write what they honestly think of the most hopeful of Asiatic nations."

Officers' Pensions

To the Editors of The Outlook:

Your correspondent "G. A. P.," in the issue for January 28, makes a statement in regard to what he styles "private" pensions that I think is not warranted by the facts. He asserts that "the widow or daughters of Captain A, or Major B, or Colonel C, or General D, have been granted a 'private' pension of from $50 to $250 a month." He says that this is a weekly occurrence while Congress is in session, and implies that the amount depends less upon the merits and necessities of the claimants than upon their political influence, and asks why a commissioned officer or his heirs should draw a larger pension than the enlisted men.

The ordinary pension for officers' widows is $30 a month as a maximum, company officers' being less than that. The widows of a number of general officers have received, not a "private" pension, but, by special act, as much as $50 a month. In a few instances, possibly to the widows of Generals Grant and Sheridan, $100 a month has been given. Without examining the records, I feel very sure that not more than $100 a month has been given to the heirs of any one for military service, and that even such pensions are very few.[1] It seems hardly fair that a paper of such wide circulation as The Outlook should publish unverified statements in relation to large pensions for officers of minor grade.

Why, ordinarily, the pension for an officer's widow should be greater than that for a private's depends, it may be supposed, on the same reason that higher pay was given the officer himself. The suggestion that officers still living, which of course refers to volunteer officers of the Civil War, are drawing higher pensions than enlisted men under the same physical disability is incorrect. I think it will be found that pensions to those who have been disabled are based upon the degree of disability, irrespective of rank as such, and that some total disabilities of enlisted men rate as high as $72 a month.

A. A. W.

Sanitary Reform

To the Editors of The Outlook:

Your article on Sanitary Reform in New Orleans in a recent issue contains a statement which I beg to correct. You say: "It seems almost incredible that New Orleans (and Baltimore also) should still be running their sewerage [sewage] into the gutters, at the close of the nineteenth century, but such is the case."

It is too true that we have not yet a general sewer system, but we have some sewers into which the sewage from hotels and public buildings, and some from private houses, empties. But for the latter we are still dependent chiefly upon cesspools. The surface drainage is only for that which comes from water-pipes and from rains, and is the best which could be devised for such purpose in a city of as uneven surface as Baltimore, as witness the general cleanliness of our streets.

Baltimore, Md. B. P. M.

[One bird does not make a summer, nor a few private sewers a whole system, as our correspondent admits. The bulk of the population of Baltimore pour their household wastes on the surface of the ground, or into a hole beneath it. The

[1] "Pensions of $5,000 are now paid to the widows of Generals Grant and Garfield, and there are on the pension rolls 22 widows of prominent officers who receive pensions of $1,200 to $2,500." (Harper's Book of Facts.)—THE EDITORS.

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last is in some respects the poorest practice, for "out of sight out of mind." The city of Havana, Cuba, also has some private sewers, but relies chiefly on cesspools and other barbaric methods of sewage disposal. The popular excitement in this country over the sanitary defects of Havana adds to the wonder that New Orleans and Baltimore should be equally culpable in some respects. In fairness to Baltimore it should be said that it has secured plans for a comprehensive system of sewerage, and is trying to ascertain the safest and most economical means of final disposal of the sewage. Local conditions would make purification works very expensive, while to discharge the crude sewage into the bay, some fear, would create a nuisance and endanger the oyster-beds which add so much to the fame and prosperity of the city.—THE EDITORS.]

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. Do you regard the soul (or that which is immortal) as living in the mortal body, and as at death thrust out of the physical body by the operation of matter? 2. If God created evil, or sin, why should one attempt to overcome his work? 3. By what means do the so-called Christian Scientists perform such wonderful physical and spiritual cures, or, in other words, heal so many people? M. A. B.

1. The body may be compared to a machine, and the soul, or life (denoted in the New Testament by the same Greek word), to steam plus the engineer. When the machine breaks down, the steam escapes and the engineer quits. Thus death is caused. Locomotives purposely disabled thus are said to be "killed." 2. Isaiah xlv., 7, which says that God creates evil, intends only to oppose the Persian doctrine that evil is the work of an evil deity, and that the good God is not responsible for it. Evil, however, is not a created thing, any more than the defects in a half-finished work are created. God creates nothing in completeness, but makes things gradually by a process of growth. The evil of the world is simply the imperfectness of the world, or our imperfect adjustment to the world. Sin is in preferring moral imperfection rather than struggle to mend and end it. 3. Whatever cures are really effected we understand are attributed to a divine power, exerted where the faith or at least the consent of the persons treated opens the way for it.

1. Is it proper to speak of "three *separate* persons" in the Trinity? May not all the teaching of a Trinity of personality have come from the Trinity of manifestation of God? 2. Is there Scripture authority for teaching the believer to seek after the Holy Ghost after he has heartily accepted Christ and shows his faithfulness by his disposition and life? 3. Has any one a Scriptural right to expect to be "cleansed from all sin in a minute"? J. M. K.

1. In a certain sense it is proper, but the separateness is only in an intellectual analysis, and the "persons" are personal *activities* rather than *actors*. For fuller explanations see "Gloria Patri; or, Our Talks on the Trinity" (T. Whittaker, New York, $1). The Trinity of Revelation found in the New Testament (2 Corinthians xiii., 14) was, of course, the basis for all subsequent theological speculation. 2. Yes; Jesus teaches it in Luke xi., 13; so Paul, in 1 Corinthians xiv., 1. 3. It depends on the meaning of the speaker. Cleansing from all sin in purpose and heart takes place in the moment when the true penitent, turning to God, is justified through faith. Cleansing from all sin in his acquired tendencies and habits takes place in the longer processes of gradual sanctification.

Do you consider "The Emancipation of Massachusetts," by Brooks Adams, to be a fairly trustworthy account of the history of Congregationalism in its relation to the State at that time? If not, kindly say in a general way what the defects of the work are. A. S.

As to the facts which are shown on record there is no dispute. The defect of the book is that it presents the case with total lack of judicial spirit and in the one-sided way of a prosecuting attorney. A notable case of the exaggeration to which this leads is the initial statement about Harvard College, that its clerical founders were animated only by self-interest. The historical data following are from a period more than fifty years later, when all the founders were presumably dead.

1. Paul, in 1 Thessalonians iv., 15, seems to think that Christ will return in his day. In 2 Thessalonians he tries to correct this im

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pression. Does he not leave the impression, in 2 Thessalonians ii., 1–12, that he had been misunderstood—that he never thought Jesus would return soon? How are we to understand him here? 2. To what time does Paul refer in "Remember ye not, that, when I was with you, I told you these things?" (2, ii., 5). Had he been with them since writing 1 Thessalonians? 3. Does Drummond's "Natural Law in the Spiritual World" teach that, unless a man has an impartation of divine life from the Spirit of God, death to him is annihilation? Can that thought be logically deduced from him? P. M. S.

1. We think not. See the Revised Version, ii., 2. The correction he makes is as to the immediacy, not the nearness, of the day. 2. No; he refers to his original visit, Acts xvii. 3. We do not think that Professor Drummond held such a creed.

Kindly state the other writings of Francis Bacon, omitting his volume of Essays and his "History of Henry VII." Please explain as clearly as possible who was Rabirius Posthumus [*sic*], mentioned in Bacon's Essay on Riches. H. A. S.

1. "The Advancement of Learning," "Novum Organum," "De Dignitate et Augmentis Scientiarum," an enlarged edition of the "Advancement," "Sylva Sylvarum," "The New Atlantis," "De Sapientia Veterum," "Apophthegms," "Meditationes Sacræ," "A Confession of Faith," "Maxims of the Law," "Reading on the Statute of Uses." There are others of a brief or fragmentary sort. 2. Rabirius Postumus (*sic*) was a Roman whom Ptolemy, King of Egypt, made his chief treasurer about 55 B.C., and was guilty of enormous misconduct.

1. Under what control is Robert College, Constantinople? Of the American Board? 2. I have somewhere seen an allusion to a Bible Dictionary in course of preparation under editorship of T. K. Cheyne. Is anything definite known about it yet? Who are the publishers? J. E. G.

1. The control is in an incorporated Board of Trustees, meeting and, we think, mostly residing in the city of New York. The administration is intrusted to the President and Faculty in Constantinople. 2. The Macmillan Company (New York) are to publish it. The first volume is expected soon to appear, and the rest in rapid succession.

1. Has Dr. Abbott any publication on miracles, or is there a book on that subject which you would recommend? 2. What is the title of the book expressing Dr. Abbott's views on immortality, and where is it to be obtained? D. B. R.

1. There are two chapters on Miracles in Dr. Abbott's "Theology of an Evolutionist." 2. See Dr. Abbott's book "In Aid of Faith;" also a chapter in his "Theology of an Evolutionist." These can be supplied by the Outlook Company at $1 and $1.25.

Is it perfectly correct to occasionally address our prayers to Christ, and also to the Holy Spirit? Or should they always be to God *through* Jesus the Saviour? E. G. B.

Prayer rightly addressed to Christ is not addressed as to another being than God, but to God as revealing himself in Christ. Prayer to the Holy Spirit is prayer to God.

Kindly mention the books which you would recommend as the best for a layman on the Atonement and the prophecies of the Old Testament. X.

"The Divine Satisfaction," and "Early Pupils of the Spirit," new edition, are the most compendious (T. Whittaker, New York). W. R. Smith's "Prophets of Israel," new edition, is to be read next.

Please tell me where the quotation,

"There's a wideness in God's mercy
Like the wideness of the sea,"

may be found? A. M. S.

It is one of F. W. Faber's lyrics, beginning, "Souls of men, why will ye scatter?" and may be found not only in his "Hymns," but in several of the modern hymn-books, as "In Excelsis," and less completely in the "Plymouth Hymnal."

What foundation, if any, is there for the report that some orthodox persons taught, about the time of Edwards, that hell was paved with the skulls of infants? W. S. F.

It is matter of popular tradition rather than of authentic history, but none the less credible as the utterance of some fanatic fancying himself orthodox.

1. Where does John Ruskin say, "Wheresoever the search after truth begins, there life begins; wheresoever that search ceases, there life ceases"? 2. The Rev. Alfred W. Momerie, in his address on "The Essentials of Religion" at the Parliament of Religions, quoted three verses of a poem called "The Parish Priest," and stated that it was written by one of our American Bishops. Who is the author? J. M. D.

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The Home Club

The Power Within

It is a pity that the word education should be so used as to make it a matter of schoolmasters and books, of time measured by school measurements. Lydia Maria Child, in "The Mother's Books," says:

Education does not commence with the alphabet. It begins with a mother's look, with a father's nod of approbation or sigh of reproof, with a sister's gentle pressure of the hand or a brother's noble act of forbearance; with handfuls of flowers in green and daisy meadows, with birds' nests admired but not touched, with creeping ants and almost imperceptible emmets, with humming bees and glass beehives, with pleasant walks in shady lanes; and with thoughts directed, in sweet and kindly words, to nature, to beauty, to acts of benevolence, to deeds of all virtue, and to the Source of all good—to God himself.

The end of education is character; it is not a trick of memory, of vocabulary, of the building of a mental storehouse to be drawn upon for special uses, except as these apply to the upbuilding of the world. A true home is that which measures its progress by the elimination of those elements which mark the petty, weak, mean, paltry character. Every influence that plays upon the home is educating every member in it. Ignorance is sometimes the limitation of a noble spirit that education would have made a power; education illumines the mind, and by training its reasoning powers prevents, restrains, that in the character which would increase its power for evil were it not for this illumination. Everywhere the mind is being influenced by the forces playing about it, which train its habits so that they stand for good or ill. Education is a part of each day's experience, and makes the sum total we call character. It is this that makes life so great a responsibility, so clearly an opportunity. We set a thousand influences at work that play upon the life of those about us, making or marring their future, dependent on the influence and training we call education.

Scientific Mothers' Assistant

The babies' ward of the Post-Graduate Hospital of New York is assisted by an auxiliary committee. An auxiliary to a hospital is not unique, but the methods adopted by an auxiliary may be so far in advance of the methods peculiar to like organizations as to justify special mention. When a baby is received for treatment in the babies' ward of this hospital, the home from which it came is visited. If the mother has been a contributor to the baby's illness because of ignorance or carelessness, special effort is made to increase her moral sense and educate her, so that when her child is returned to her care she may be better fitted to care for it. The personal work is supplemented by printed leaflets containing directions for the feeding and the bathing of children, written in several languages—another proof of the wisdom of this auxiliary. When the baby is discharged cured, it is visited at its home, and the mother receives instructions as to the necessary care to prevent a recurrence of the disease. A child brought to the hospital for treatment was supposed to be an idiot. To the surprise of all concerned, food, care, and medical treatment brought the child to herself, and she displayed remarkable intelligence. Hunger, the doctors claim, is responsible for most of the illness brought to their attention. The effort is to teach the mothers how to feed their children, sick and well; to prevent illness is the special effort of this auxiliary, by educating mothers, whose love would make them willing to die for their children, but whose ignorance makes life a burden to themselves and their children.

This work, which may be called health extension, needs money. Because of the war several annual subscriptions have been diverted. Whether money comes or not, this new field of hospital activities must commend itself to any body of women who study the ebb and flow of the human tide through a hospital door.

Moral Training Paramount

In a recent address on Education, Professor Woodhull, of the Teachers' College, New York, deplored the distinction that is still held in many minds between the sacred and the secular. Everything should be taught with a moral purpose; the end

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of all education is character. This conception should be kept constantly before mothers and teachers; not only the teachers in schools, but the teachers everywhere. Under the guise of philanthropy there are educational forces at work. There is not a club anywhere maintained for the purpose of giving social and educational privileges to the people, young and old, of limited opportunities, that does not impose great moral responsibilities on the directors in this field of moral training. It is far more important to create a desire for neatness and cleanliness in a mind than to teach the learner to sew. Little if anything has been accomplished until the higher desire has taken precedence. No amount of skill unsupported by the desire to apply it to life's needs is valuable. This is proved constantly. To be is far more important than to do or to know. The education that is acquired through philanthropic training should be the unconscious expression of the highest moral attainment, to which mere teaching is subordinated. The important quality desirable in philanthropic educational effort is the moral always; for the teacher is not to measure her value by attendance nor recitations, but by the moral development that is shown in the characters of those she is leading, directing, influencing. There is no separation between the sacred and the secular. Each life is a unit of activity; the sum total of home, environment, school, and church, the square of influence.

The Sunday Dinner

A fashion in New York this winter is one to be encouraged, because it really is one that affects the domestic servant problem. It is the thing to dine at the fashionable hotels and restaurants on Sunday evening, which means making Sunday a day of rest to many servants. The midday Sunday dinner is passing away in even the homes conducted on a simple plan. It is becoming more and more difficult for branches of a family to meet, and Sunday is becoming not only the golden clasp that binds the week, but the social link of families. The midday dinner does not offer the opportunity needed for social intercourse, as church and Sunday-school crowd the day before five. The dinner coming after that hour marks the time of leisure. Where the comfortable hotel or restaurant is near at hand, the day of rest for mistress and maid is possible. Individuality is not lost, as the hostess can choose both flowers and menu, and even a private room is possible. The need of more rest for those who do housework and housekeeping is evident. How to secure it and preserve the family life is a problem not easily solved. Dining out Sunday is one way of securing rest for the household, not practicable in all families, but desirable when practicable. Sunday off duty gives to most servants the best opportunity to see fathers and brothers who are at work on week-days, and gives to maid and man the social opportunity not possible on the ordinary week-day. The conservative people will combat this idea, but the facts remain that the increased number of cares, the vast increase in the amount of labor in keeping house to-day, demand a revision of the rules regulating the direction of a house.

Training a Husband

It was a large store in New York where a sale of a special fashionable article of dress was taking place. The father and son, a boy of perhaps thirteen or fourteen, were customers. The boy was the purchaser, and was left free to select the garment, evidently intended as a gift for his mother. Hundreds of these articles were piled in confusion on the counter. At last a choice was made, when the father said, in a slow, contemplative tone, "I never saw mamma wear plaid." The boy looked up. "Don't you think she ought to?" he asked. "Well, I do not know about 'ought;' she never seems to choose it," was the response.

The boy said, in a determined tone, "I like plaid."

"Oh, yes," interrupted the father, "but you want her to enjoy wearing it, not wear it just to please you."

"Why, of course," and the boy put down the garment of his choice and selected a dainty pink, saying, in a soft, loving voice, "That looks like mamma more than the other, even if the other is pretty." The father nodded, and the perfect love that surrounded one woman in this workaday world was evident to the chance observer, as was the fact that one boy was being trained to appreciate the clothes worn in

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his home and by those he loved. The ideal husband is not the man who provides money for his family without question, but the one who provides money with a warm, intelligent interest in the way it is expended, and notices and comments on the results obtained by money expended.

One Mother's Way

A mother has written, in regard to breaking her children of disagreeable habits, that she has found that punishing the offending member is the most effective method. She has found that to wash the mouth out with soap and water, or to touch the tongue with quinine, is a most effective method of stopping the use of impertinent words *to servants*. The cause as well as the remedy must recommend itself to the consideration of thoughtful mothers intent on training their children morally.

For the Little People

Jack-in-the-Pulpit

By Elizabeth A. Davis

You're such a funny preacher,
'Way out there in the wood;
Pray, do you think your sermons
Are doing any good?

The little frisky fairies
And Hamadryades
Would never list a sermon,
Nor would the birds and bees.

The ants, perhaps, might listen,
They are so wise and queer;
But wouldn't it be funny
To see them all appear!

Then there's old Grandpa Longlegs;
He'd do to sit and frown,
If Butterfly or Lady Bug
Just came to show a gown.

The squirrels, giddy creatures,
Would never care a straw,
Nor would they know the meaning
Of any wholesome law.

The spiders are too busy,
The rabbits too afraid,
And such a host of wingèd things
Prefer the sun to shade!

But then, dear little preacher,
One never knows the good
That e'en a voiceless sermon
May do within the wood.

My Veranda Friends

By John Ward

Early one morning in June, as I stepped from the breakfast-room on to the veranda, I heard a cheery greeting. Looking up, I saw a visitor sitting on the back of one of the large rockers, swaying to and fro, and bidding me "Good-morn." She was a very small person—a dainty, wee creature, dressed in soft shades of brown. She was not clever, or beautiful, or aristocratic, but she was the dearest thing in the world. You all know her. It was little Jenny Wren.

"Come and have a nice gossip," she said, in her bright, pretty way, cocking up her tail with a saucy air.

Although I do not approve of gossiping, it was impossible to resist her. So down I sat in a rocker facing her, and listened while she told me the news. I confess she did all the talking—women always do, you know—but I was glad to hear her sweet voice, especially as everything she said was sung—the way they do at the opera.

Jenny told me that she and Tommy Wren had been married only a short while, that she was just "as happy as a bird" with her new lord and master, and that they had been looking for a house-lot where they could build a cozy home and settle down to a quiet, domestic life.

"I enjoy keeping house, and I should so like to make a pleasant home for Tommy," she said, coyly turning her head on one side.

"And do you know," she continued, in an enthusiastic burst of song, "we have found the loveliest spot we ever saw, if you will only let us have it. Right up there, see! Tommy is staying there to take the refusal of it, so to speak."

My eyes followed her upward glance, and there, on the end of our Japanese

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awning, stood Tommy Wren, looking down upon us with an air of pleased assurance.

"May we have it?" pleaded Jenny Wren. "It is such a cozy nook!"

Let her have it! Of course, who could help it, when she begged in such a pretty way? But, as a matter of fact, her enterprising spouse, who was evidently conversant in Western ways, had already started to build the tiny dwelling, and now stood with a bit of hay in his beak ready to add it to the rest. So I told Jenny she might have the coveted house-lot—there was nothing else to do—and away she sped in a rapturous flight, while her happy note floated back to me on the breeze.

It was, as she had said, a "cozy nook." The veranda faced the south, and to shield us from the rays of the morning sun we had hung up a Japanese awning, which extended from pillar to pillar. On the previous evening the awning had been rolled up unevenly, so that one end had bulged out, leaving a cavity in the other end. In this cavity my new friends were building their ideal home.

Tommy and Jenny Wren now became my constant companions. In and out they flew as the nest-building went on, shaping the delicate mosses and the small strips of hay into a wonderful fairy palace, covered inside with a soft carpet of feathers. Every now and then, busy as they were, Tommy would come to that favorite place on the back of the rocker and sing a song of gratitude to the big giant who had given them the house-lot as a wedding present. But a morning came when I missed Jenny Wren, and I asked Tommy what had become of her.

"Oh—er—she is going to stay at home for a while now," answered Tommy, with a significant chirp. I almost thought he winked. I suppose he couldn't have, but he certainly looked very knowing.

Ah, yes, I understood! She was nestling over a pile of six tiny eggs, keeping them warm so that the little birdie babies could by and by break the shells and come out into the great world.

It was July, and the hot sun began to send his scorching rays across the veranda, so that we longed for a screen to shield us from the heat. But up there in the folds of the Japanese awning lay the soft nest, and there the confiding mother was cuddling over her eggs. It would have been heartless to have loosened the cord and destroyed what the young parents had built with so much loving care. Think of the bereaved mother, the broken eggs, the torn and mangled nest! So we left the awning rolled up, and we waited patiently until the babies broke their shells, and then we watched the feeding of those six hungry mouths.

The babies grew and thrived. We sat and watched them in the cool, late hours of the afternoon. At last they were full-fledged wrenlets, only waiting for that happy, glorious day—their Independence Day—when they could spread their wings and fly—fly to the green trees beyond. How we wanted to see that first flight from the nest! We waited and watched. But it is an early bird among men who can watch the rising of the wren, and one morning when we went as usual to look for our feathered friends, lo! the nest was empty. All had gone—father, mother, children.

Greatly we missed our daily comrades. It seemed lonely on the veranda when Tommy Wren no longer perched on the rocker to sing his joyous song, and lonelier still when sweet Jenny came not to bid us "Good-morn."

But at least we could let down our Japanese awning, and that was a comfort.

A Growing Crop

When we buy peanuts, or see the Italian with his little stand and roaster selling "fresh roasted" peanuts, we hardly realize that peanuts are an important crop, the raising of peanuts an important industry, in this country. It is said that last year 4,000,000 bushels of peanuts were eaten in this country. Before the war, that is, thirty years ago, 500,000 bushels were all that were raised. Peanuts are exported to France, and there it is said that the oil is pressed out and shipped back to this country marked olive oil. The pecan-nut is now being cultivated in Alabama, Texas, and Georgia, and in a few years' time it will be one of the great crops of those States.

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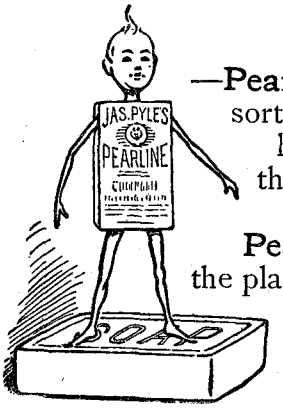

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St. Eleanors, P. E. Island, January 18, 1899.

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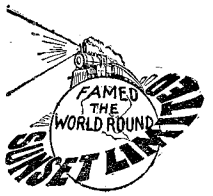

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